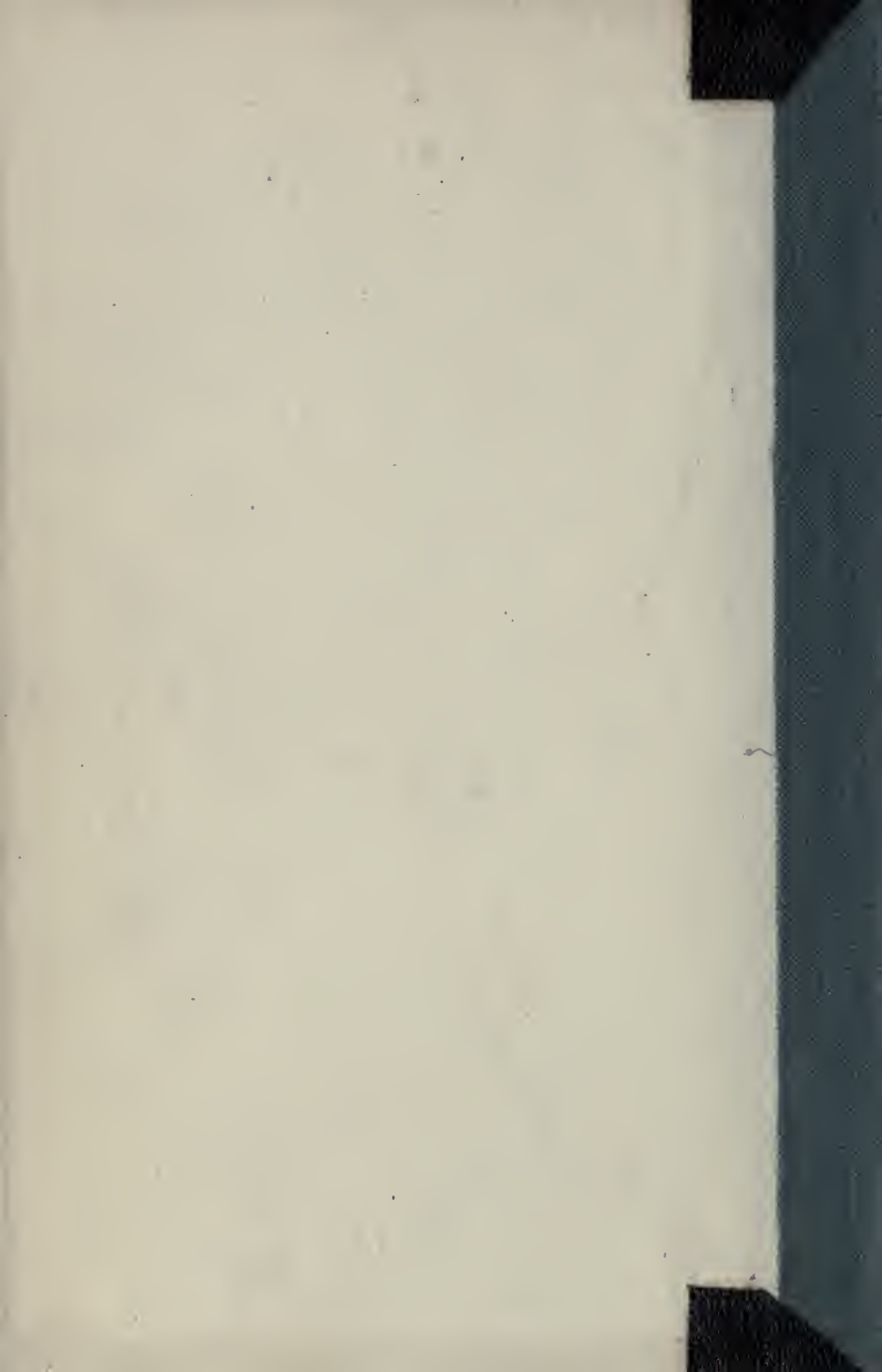


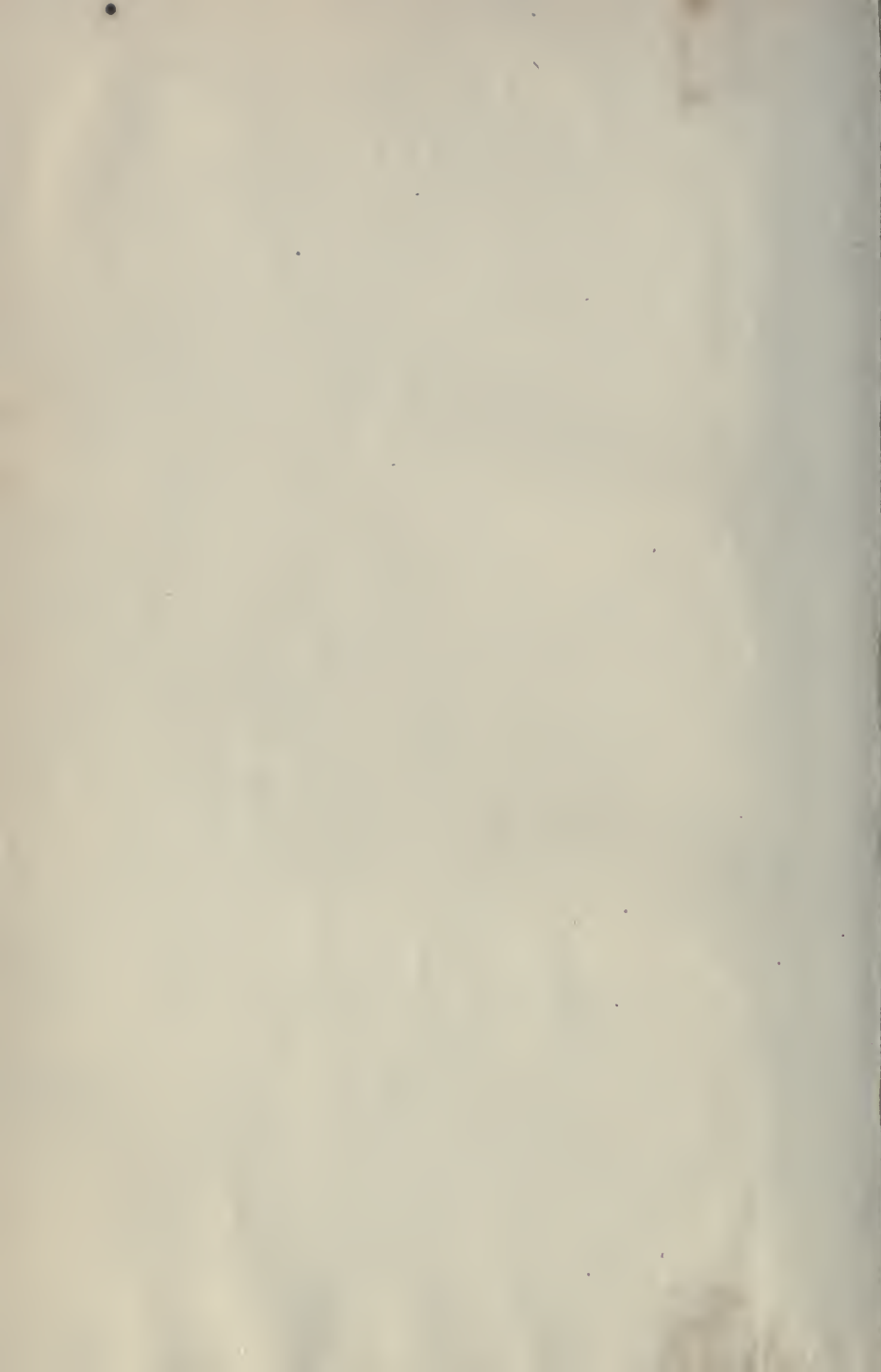
UNIVERSITY OF TORONTO



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# Legends of the Holy Rood.



ST. QUIRIAC.

<sup>64</sup>  
*the*  
**Legends of the Holy Rood;**

**Symbols of the Passion**

and

**Cross - Poems.**

**In Old English of the Eleventh, Fourteenth,  
and Fifteenth Centuries.**

EDITED FROM MSS. IN THE BRITISH MUSEUM AND  
BODLEIAN LIBRARIES;

WITH INTRODUCTION, TRANSLATIONS, AND GLOSSARIAL INDEX.

BY

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# CONTENTS.

	PAGE
Preface . . . . .	vii
Introduction . . . . .	xi
I. Discovery of the Sacred Cross . . . . .	2
II. þe Holy Rode . . . . .	18
Hou þe Holy Cross was y-founde . . . . .	19
Exposition of the Cross . . . . .	48
Life of St. Quiriac . . . . .	58
III. The Story of the Holy Rood . . . . .	62
IV. Finding of the Cross . . . . .	87
V. The Uplifting of the Holy Rood . . . . .	98
VI. How þe Hali Cros was fundin be Seint Elaine . . . . .	108
VII. Exposition of the Holy Rood . . . . .	122
VIII. Dispute between Mary and the Cross . . . . .	131
IX. With an <i>O</i> and an <i>I</i> . . . . .	150
X. With an <i>O</i> for an <i>I</i> . . . . .	153
XI. The Invention of the Holy Cross . . . . .	154
XII. The Exaltation of the Cross . . . . .	161
XIII. The Symbols of the Passion . . . . .	170

## APPENDIX.

I. Dispute between Mary and the Cross . . . . .	197
Festivals of the Church . . . . .	210
II. Horæ de Cruce . . . . .	222

GLOSSARIAL INDEX . . . . .	225
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holye crosse &



## PREFACE.

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WHILE consulting Hickes's *Thesaurus*, my attention was suddenly attracted by a reference to an Old English homily on the *Finding of the Cross*. Ascertaining that it had never been printed, and hoping that Old English students, who had read the beautiful legend of "Elene, or the Invention of the Cross," in Kemble's edition of the *Vercelli Poems*, might like to have a prose version of the story, I determined to edit it for the Early English Text Society. This homily is the first piece in our collection of Legends of the Holy Rood. It is printed from a MS. in the Bodleian Library, Auct. F. iv. 32.

While engaged upon this, I recollected that I had seen or heard of other Old English legends, and as soon as I could procure transcripts, I put them into print. Thus the work gradually grew larger and larger<sup>1</sup> while passing through the press, and a tolerably complete collection of legends, in an English form, concerning the Invention and Exposition of the Cross (celebrated by two festivals of the Christian Church) will be found in the present volume.

A few Cross-poems have been added, one of which deserves special mention, namely, the "Dispute between Mary and the Cross" (p. 131).

<sup>1</sup> This fact will account for the strange arrangement of some of the pieces.

After the version from the Vernon MS. was printed, another and rather longer copy turned up in Royal MS. 18 A x, with some additional verses on the "Festivals of the Church," in the same metre as the Cross-poem. These I have added in an Appendix.

Of the second poem, on the "Finding of the Cross" (p. 19), I have printed two versions—one from the Ashmolean MS. 43, Bodleian Library, of the latter part of the thirteenth century, which has been collated with an imperfect copy in Harl. MS. 2277, of the same date, which contains lives of the saints, &c.; the other from the Vernon MS., fourteenth century.

As the history of Cyriacus, the brother of Stephen the martyr, is included in the legends relating to the "Finding of the Cross," I have also added two versions of the saint's life.

The third legend (p. 62) contains the history of the material out of which the Rood was made, from the time it was a pippin until it was wrought into a cross<sup>1</sup>. It also relates the story "*De Fabrice Clavorum*," which I have not met with elsewhere in an English form.

This legend, as well as No. IV. (p. 87) and No. VII. (p. 122) are printed from Harleian MS. 4196, a bulky volume, containing metrical homilies and lives of saints in the Northumbrian dialect.

"The Uplifting of the Holy Rood," No. V. (p. 98), is taken from Ælfrie's minster homilies in Cotton MS., Julius E vii. Ælfrie's discourse on the "Finding of the Cross" will be found in Thorpe's edition of Ælfrie's *Homilies*.

The sixth legend, "How the Holy Cross was found by St. Elene," is from the West-Midland version of the *Cursor Mundi*, Fairfax MS. 14, Bodleian Library<sup>2</sup>.

The same story is found in the Northumbrian copy of the *Cursor Mundi*, in the British Museum, Cotton MS., Vespasian A iii, and in a MS. belonging to the University Library of Göttingen.

<sup>1</sup> A similar version of a portion of this story, but of an earlier date, is printed in my *Specimens of Early English* (p. 140).

<sup>2</sup> For the transcript of the pieces from the MSS. in the Bodleian Library, I am indebted to Mr. G. Parker.

This legend on the "Finding of the Cross" is very different from the others already noticed; and instead of the story of Judas or Cyriacus occupying a prominent place, it only comes in at the fag-end as an illustration of the diverse stories that are told of the Rood (p. 120). Instead of the ordinary legend, we get the story, so well known to us all in the *Merchant of Venice*, of the merchant and the pound of flesh<sup>1</sup>.

All the pieces from I. to X. inclusive, are now for the first time printed.

The next two pieces (XI. and XII. p. 154-169) are from Caxton's *Golden Legend*, and these again supply a few particulars not found in the other legends.

The "Symbols of the Passion" are now for the first time edited from Royal MS. 17 A 27, and Addit. MS. 22,029, collated with another copy without the illustrations in Addit. MS. 11,748.

The curious illustrations are furnished by Professor de la Motte, who has kindly made the Society a present of those from the Addit. MS. 22,029.

R. M.

KING'S COLLEGE, LONDON,

Feb., 1871.

<sup>1</sup> Kemble seemed to think that this legend was only contained in the Göttingen MS. He has rightly noticed its absence from the Midland version of the *Cursor* in Trinity College Library.



## INTRODUCTION.

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### § 1. The Finding of the Cross.

“THE Inuencion of the holy crosse is sayd by cause that this daye the holy crosse was founden for tofore it was founden of seth in paradyse terrestre / Lyke as it shall be sayde hereafter: and also it was founden of salamon in the monte of lybane and of the quene of saba / in the temple of salamon And of the Iewes in the water of pyseyne And on this daye it was founden of Helayne in the mounte of caluarye /”

These prefatory remarks to the “Invention of the Cross” in the *Golden Legend* (see p. 154) suggest the order in which a summary of the legends contained in the following pages should be written.

### § 2. The Finding of the Cross by Seth in Paradise.

When Adam and Eve were driven out of Paradise for eating of the “apple tree,” God promised to send them the *oil of mercy* (pp. 18, 19), wherewith they should be anointed and be healed of their sin-wounds which covered their bodies from “head to heel” to the number of “sixty and ten” (p. 64).

In the vale of Hebron Adam and Eve had passed more than

nine hundred years in sorrow and woe. They had lost during this interval their two sons, and as a kind of penance for their sins, they remained apart for more than two hundred years<sup>1</sup>. At our Lord's bidding Adam and Eve came together again, and after a time Seth was born. When Adam was nine hundred and thirty-two years old, he found himself enfeebled by toil, sickness, and old age, and he longed to die. But before his death he wished to be anointed with the oil of mercy. He calls Seth unto him and tells him of his ills (pp. 20, 21).

Seth has no idea what *pain and sorrow* mean, and thinks that his father's sickness arises from a longing for the fruits of Paradise (p. 62). But Adam tells Seth of God's promise to him on leaving Paradise, and bids him go to Paradise, and entreat the angel at the gate of Eden to send him the oil of mercy (p. 22)—the oil of life, "that medicine is to man and wife" (p. 65).

Seth being ignorant of the way thither, Adam gives him full instructions for his journey; and so Seth, starting from the head of the valley of Hebron, finds a green path which leads to the gate of Paradise (p. 22); then, turning eastward (p. 66<sup>2</sup>), he comes upon the way by which Adam and Eve had left Paradise, upon which, ever since the Fall, no grass had grown. Following this track, he reaches the gate of Paradise (made known to him by a great light, like that of a burning fire<sup>3</sup>), and with prayer and supplication he beseeches God to send his father the oil of mercy (pp. 22, 66, 154). While praying, St. Michael appears to Seth, and tells him that it is useless to pray for the oil of mercy, for it will not be sent upon earth until five thousand two hundred and twenty years shall have elapsed, when Christ shall come to die for man's sin<sup>4</sup> (p. 67).

The angel then commands Seth to put his head within the gate of Eden, and to note well whatever he sees therein. He did as he was bidden, and saw more marvels than tongue could tell. The

<sup>1</sup> Adam determined upon this penance because *woman* was the root of all his misfortunes (pp. 20, 21).

<sup>2</sup> See *Specimens of Early English*, p. 140.

<sup>3</sup> See *Specimens of Early English*, p. 141.

<sup>4</sup> The *Golden Legend* says 5550 years.



meads were decked with gay herbs and trees, diffusing all around most delightful perfumes; the trees were loaded with delicious fruits, and the birds sang joyously. In this land of delight and of joy Seth would fain dwell for ever.

In the middle of Paradise he saw a bright, shining well, out of which flowed four streams that watered all the world <sup>1</sup>.

Above the well there stood a large tree with many branches, but without bark or leaves, like an aged tree (pp. 24, 68). Seth supposed that the tree stood thus bare on account of his parents' sin (p. 68; *Specimens*, p. 142).

A serpent, "all naked, without skin," was embracing the tree. This was the tree and the serpent that caused Adam first to commit sin (p. 24; *Specimens*, p. 142).

A second time Seth looked in, and to his amazement the tree was covered with bark and leaves, and appeared to reach unto heaven; and in the top of the tree he beheld a new-born bairn lapped in "small" (or swaddling) clothes <sup>2</sup>.

The root of the tree went down into the uttermost ends of hell, and there he saw the soul of his brother Abel. Then the angel drove Seth from the gate, and he saw no more. These sights were afterwards explained to him. The babe in the top of the tree was God's Son, who in the fulness of time should bring mankind the oil of mercy (pp. 24, 69, 70).

When Seth took leave of the angel, he received three pippins or kernels of an apple, which he was bidden to put under Adam's tongue as soon as he was dead. Out of these three kernels three trees—cedar, cypress, and pine—would spring. These "wands" or rods betoken the Trinity: the cedar, "a tree of height," denotes the Father; the cypress, a tree of sweet savour, represents the Son; and the pine<sup>3</sup>, a fruit-bearing tree, is a type of the Holy Ghost and His gifts (pp. 26, 70; *Specimens*, p. 144).

Seth returns home, and tells Adam of the oil of mercy that should come through the birth of a blissful Child, near the end of

<sup>1</sup> The *Cursor* names the four streams Tyson, Fison, Tigri, Eufate (*Specimens*, p. 142, Genes.).

<sup>2</sup> The *Cursor* adds that the child lay squealing for Adam's sin (*Specimens*, p. 143).

<sup>3</sup> The *olive* seems to be the tree that is really meant.

the world, and of his death which should take place within three days. Great was Adam's joy when he heard of his approaching death, and for once in his life he laughed. He had endured so much sorrow and care, that he had rather dwell in hell than live any longer upon earth (pp. 26, 71; *Specimens*, pp. 144, 145).

When Adam died, his weeping wife and children tried to restore him to life, whereupon the archangel Michael appeared to them, and showed them what to do with the corpse. Under his direction, accompanied by angels "singing all full solemnly and making noble melody," they carried the dead body to the vale of Hebron, where it was laid in the earth; and they were told that for the future the dead must be buried "in earth or stone" (p. 72).

The pippins which had been placed under the root of Adam's tongue after a time began to grow, and three small wands or trees grew up, and stood in Adam's mouth until the time of Moses. Each grew separately by itself out of the same root, and was of an *ell* in length and no more.

### § 3. The Finding of the Rods by Moses.

After the Israelites crossed the Red Sea, they came unto the vale of Hebron; and one evening, as Moses was walking along, he came upon the place where the three trees were growing. Moses greeted these signs of the Trinity, and drew them out of the earth, from which issued "so noble a smell," that all the Israelites believed that they had at last reached the land of promise (pp. 26, 73).

By means of these wands Moses healed the sick, and performed numerous other miracles. When he knew that his end was near, he planted the wands beside a stream under Mount Tabor, in the land of Arabia (pp. 29, 75).

### § 4. The Finding of the Rods by David.

For a thousand years the wands continued in the same state, until King David, instructed by God, found them, and brought them to Jerusalem (pp. 28, 75)<sup>1</sup>.

<sup>1</sup> The old Dutch legend, *Geschiedenis van het heylighe Cruys* (ed. Berjeau),



As it was eventide when he reached home, he planted the wands in a "dike," and set trusty men to see that no harm happened to them. On the morning, he found the wands grown into one tree with three branches springing from the top, so he did not attempt to remove it, but built around it a strong wall, and to mark its yearly growth he put around it a silver ring. For thirty years the tree stood in the same spot, and after that grew no more (pp. 28, 76, 77)<sup>1</sup>.

Under the holy tree David did penance for his sins, and composed the whole of the Psalter (pp. 30, 78).

### § 5. The Rood-tree cut down by command of Solomon.

For fourteen years David was engaged in building the Temple, which after two and thirty years was completed by Solomon. When the work was almost finished, the carpenters found themselves in want of a large beam, but they could not find any tree of sufficient size to furnish it, except that which David had planted; whereupon Solomon ordered it to be cut down and taken into the Temple. The carpenters measure off thirty-one cubits, and after working it up, they find it one cubit too long. They take off the excess, and on measuring it again find it one cubit too short (pp. 30, 79, 80). Thrice they alter it to no purpose, so they inform the king of their extraordinary failure, and he commands them to make a bridge with it across an old ditch<sup>2</sup>.

contains the following account of two miracles performed by David on his way to Jerusalem :—

#### XII.

"King David, here, as Scriptures say,  
A great lord meets upon the way,  
All leper-like, with sores and blains,  
Till David cured him of his pains.

#### XIII.

And as he journeys with the trees,  
Three black men coming soon he sees,  
Who, touched with those three rods of might,  
Became, in good sooth, pure and white."

<sup>1</sup> "To the west of Jerusa'em is a fair church, where the tree of the Cross grew." Maundeville, in *Early Travels in Palestine*, ed. T. Wright, Bohn's series, p. 175.

<sup>2</sup> The brook over which the tree was placed is called Kedron in Norris's *Cornish*

## § 6. The Rood-tree discovered by the Queen of Sheba.

Here it remained until the Queen of Sheba, on her visit to Solomon, discovered it, and paid great honour to it. She advised Solomon not to allow the beam to remain, for a man should die thereon who should destroy the Mosaic Law; so he caused it to be removed, and buried deep and hidden from all men (pp. 32, 83)<sup>1</sup>.

## § 7. The Rood-tree found in the Piscine.

Here, after some time, there sprang up a deep well, which, owing to the beam of the sacred tree, was endowed with miraculous powers of healing; so it was visited by the sick, who bathed therein and were healed (pp. 32, 82).

When Jesus came upon earth, the tree began to float; and when the Jews were in want of a "tree" on which to hang our Lord, they thought of the floating beam, and took it up and made thereof a cross (pp. 32, 84, 155).

## § 8. Of the Number of Pieces in the Cross.

The Cross was made out of two-thirds of the beam; and the part above ground was eight cubits long, the pieces on each side were of three cubits (p. 85).

In the *Golden Legend* (p. 155) the four pieces of the Cross are mentioned as consisting of four different kinds of wood:—

(1) The upright beam; (2) the over-thwart or cross-bar, upon which the arms were nailed; (3) the piece upon which was fixed the

*Drama*, i. 425. Maundeville speaks of the Rood-tree as having once been used as a bridge over the brook Cedron (*Early Travels in Palestine*, Bohn's edition, p. 176; *Notes and Queries*, vol. vii. p. 334, 1853).

<sup>1</sup> The old Dutch legend in Berjeau's *Holy Cross* says that after Solomon was rebuked by Queen Sheba for letting the tree serve for a bridge, he gave orders

"To place it o'er the temple's door,  
Where men should bless it evermore."

Abias (Abijah) afterwards took the gold and silver from off it, that Solomon had placed around it, and the Jews removed it from the Temple.

table containing the superscription ; (4) the socket, or mortise, in which the main beam stood.

The four kinds of wood were palm, cypress<sup>1</sup>, cedar, and olive.

“Quatuor ex lignis domini crux dicitur esse ;—  
 Pes crucis est cedrus ; corpus tenet alta cupressus ;  
 Palma manus retinet ; titula lætatur oliva.”

### § 9. The Legend of Maximilla, the first Christian Martyr.

The Northumbrian version of the history of the Cross-beam (pp. 62–85) has a few variations from the Southern versions, and introduces a legend, probably of later origin, that I have not met with elsewhere in an English form<sup>2</sup>. Instead of the beam being turned into a bridge, Solomon is said to have caused it to be placed between two pillars of the Temple, and to have commanded that once a year every one should visit the “holy tree,” and honour it “in their best manner.” So it befell upon a year that all the country far and near went to Jerusalem to honour the sacred beam ; and among the worshippers was an unbelieving woman (p. 80)—

“She sought thither the sight to see,  
 And trowed no virtue in the tree.”

The woman, whose name was *Maximilla*, in unbelief sat upon the “tree,” and forthwith her clothes took fire and burnt like tow. Then she began to prophesy,

“And said, ‘My Lord, mighty Jesu,  
 Have mercy, and on me thou rue.’”

When the Jews heard her call upon Jesus, they were exceedingly angry, because she had slandered their God by the mention of

<sup>1</sup> Some say the stem was made of cypress, because it was a wood that did not easily decay.

<sup>2</sup> This legend is found in Arundel MS. 507 : “Entre eux vient une femme Maximilla ;” and in the Cornish play of “The Beginning of the World” (*The Cornish Drama*, ed. Norris).

a new one, so they turned her out of the town and stoned her to death—

“SHE WAS THE FIRST THAT SUFFERED SHAME,  
FOR THE MENTIONING OF JESU’S NAME.”

Many who had witnessed this sight honoured the “tree” more than any earthly thing (p. 82), whereat the Jews were grieved, and therefore secretly removed it, and cast it into a “dike,” for they were afraid to burn or break it up. But God would not suffer the tree to be hid, but sent his angels between “undern and prime” to move the water in the dike; and all the sick and sore that got into the ditch when the water was moved, were healed “through virtue of the holy tree.” Then the Jews took the beam out of the water, and turned it into a bridge “over a beck” (p. 82), hoping that it would soon be destroyed by the great wear and tear that it would be subjected to. Thus the tree lay until the sage queen “*Dame Sibell*” came to Jerusalem, when she laid her clothes upon the bridge, and went over it barefooted, and “prophesied” that the “tree” was a true token of a “doomsman” who should judge all men. Here the tree was allowed to remain until Christ was about to suffer death (p. 83).

## § 10. The Making of the Nails of the Rood<sup>2</sup>.

The Northern version of the history of the Rood contains also a legend on the making of the nails, which is as follows:—

The Cross is made, but three nails are wanting. The Jews go to a smith in the town, and bid him quickly

“Make three nails, stiff and good,  
To nail the prophet on the rood.”

<sup>1</sup> The Queen of Sheba is here confounded with Sibyl, as in the Arundel MS. 507 : “La sage reyne Sibille vient a Jerusalem pour esprouuer le sauoir de Salomon.” The old Dutch legend of the Cross does not make this confusion, but the story of the piscine goes before the story of the Queen of Sheba’s visit; and as *Sibilla* is put to death, she is evidently confounded with the Maximilla of our English legend. The subject of chap. 49, bk. i. vol. i. of Gretser, is—“Crucem Domini apud Ethnicos per *Sibyllas* fuisse prænunciatam.”

<sup>2</sup> This story is found in Norris’s *Cornish Drama*, pp. 433-439.



When the "smith" heard that Jesus, whom he believed to be a prophet "true and good," was to be crucified, he was greatly grieved, and determined that he would not make any nails for this purpose (p. 84).

With boldness he answered the Jews, and said, "Ye shall get no nails from me. God has set his mark upon me, so that I cannot work." In his bosom he laid his hand, and said he had hurt it on a "brand," and had such pain in it that he expected to lose his hand.

The Jews would not believe him, but demanded to see his hand, which, when they saw it, appeared as though it were sore, but in reality was not so.

The Jews, being satisfied, were going about their business, when

"Forth came then the smith's wife,  
A fell woman, and full of strife."

By the Jews she stood, and did not say much for her husband's good. "Sir," said she, "since when hast thou had such a malady? Yesterday evening your hands were uninjured. But since sickness is sent to thee, these men shall not be unserved, but shall have the nails ere they go, as soon, at least, as I myself can make them." So she set to work, blew fast the bellows, and at last made the iron hot. Then the Jews helped her to strike the iron, so that the three nails were soon made. Though they were very large, and roughly made, the Jews would not refuse them, but took them immediately, and with glad hearts hastily went their way until they came to "Sir Pilate."

### § 11. On the Number of the Nails.

The number of nails employed in the Crucifixion is a contested point. A writer in *Notes and Queries*, Series III. vol. iii. p. 315, in showing that *three* nails are depicted in the Crucifixion as early as the twelfth century, quotes the following from Labarte's *Handbook of the Arts of the Middle Ages*:—

"Fig. 14. Copper crucifix, twelfth century, Coll. Soltykoff. (No. 332, Debruge Labarte Coll.) Copper, enamelled and gilt. The

Saviour is not clothed in the long Byzantine robe of the eleventh century, but in a tunic descending to the knees, in which he is represented until the fourteenth century. His feet are not crossed or nailed, but rest on a tablet (*suppeditanum*), which a third nail fixes to the Cross. Before the thirteenth century, Jesus was attached to the Cross by four nails, one to each hand and foot. In consequence of some anterior discussions, the feet from this period were placed over each other, and attached by a single nail, it having been settled that three nails only were used at the Crucifixion. Cimabue is said to have been the first painter who adopted this arrangement. This crucifix (fig. 14) was made at the end of the twelfth century, when the four nails had been rejected, but the feet had not been superposed; so, to get rid of the difficulty, the third nail is here attached to the tablet which supports the feet."

"St. Gregory Nazianzen says of the taking down from the Cross, Γυμνὸν τρισήλω κείμενον ξύλῳ λαβών, clearly intimating that our Saviour was fixed to the Cross with *three* nails only.

"Nonnus, the Greek poet, in the fifth century describes the sacred feet of our Lord as placed one over the other, and fastened down with a single large nail.

"On the other hand, St. Cyprian, St. Augustine, St. Gregory of Tours, and Pope Innocent III, as also Rufinus and Theodoret, reckon *four* nails." (F. C. H. in *Notes and Queries*, Series III. vol. iii. p. 392.)

Ælfric speaks of *four* nails: "The Jews . . . . fixed him [Jesus] on a Cross with *four* nails." (*The Homilies* of Ælfric, ed. Thorpe, vol. i. p. 217.)

The author of the *Ancren Riwle* notices the tradition of *three* nails: "His dear body, that was extended on the Cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot." (*Ancren Riwle*, p. 391.)

Curtius, in his treatise *De Clavis Dominicis* (seventeenth century), is in favour of four nails. See Gretser, vol. i. bk. i. cap. 93; Lipsius, lib. ii. cap. 9.

## § 12. The Finding of the Cross by St. Helena.

After the crucifixion the Jews tried to hide the Cross from Christians, so they buried it along with the two crosses whereon the thieves were hung, and for two hundred years they lay "under earth" (pp. 35, 108).

Adrian knew where the Cross was, but to prevent Christians from finding it out, he built a heathen temple on the spot; and so the place was forsaken, and finally neither pagan nor Christian knew where the Rood lay (p. 35).

After a time Constantine became emperor<sup>1</sup>, pious and honourable, and a friend to Christians, although as yet he was unbaptized.

In the sixteenth year of his reign, a foreign but mighty nation assembled on the banks of the Danube to make war upon the Roman people<sup>2</sup>. Constantine, praying for divine assistance, marched against his foes; but, when he saw the hostile hosts, he was sad unto death, expecting that all his army would perish in the conflict. The night before the battle the emperor had a vision, in which he saw an angel, who bade him to be of good cheer, and to look up to heaven. On looking up he saw in the sky the sacred token of Christ's Cross, and above the Cross was written these words: "By this conquer" (p. 3).

On the morrow he commanded a cross to be made, after the pattern of that which he had seen in his vision, and caused it to be borne before him in battle, instead of a banner.

As soon as the enemy saw the sign of the holy Rood, they were seized with a panie, and fled; so Constantine won the victory through the power of the Cross (pp. 4, 36, 37, 88, 109).

When the emperor returned home, he made enquiry concerning the Cross, and whose token it was. Christians came and told him of the Trinity, and of the advent and death of Christ; so the emperor became a Christian, and was baptized by Pope Silvester (pp. 4, 36).

<sup>1</sup> The dates given in these legends are very incorrect. No. I. places Constantine's reign in the year 133 after the Passion; in the Vercelli poem (No. XI. Golden Legend) it is "an C yere and more."

<sup>2</sup> Eusebius, in his *Life of Constantine*, &c., speaks only of the war between the emperor and Maxentius.

Constantine, through reading holy books, learnt that the Cross was somewhere in Jerusalem; so he sent Helena his mother (who is said to have been seventy years old at this time) there to find, if possible, where it was hidden.

When Helena came to Jerusalem, she called together all the Jewish citizens, and bade them choose the wisest of their kin, who should come before her and tell her what she was desirous of knowing.

A thousand of the wisest of the Jewish people appeared before her, and she commanded them to select the wisest from among them to answer a question that she was about to propose to them (pp. 6, 38, 91).

After leaving the queen's presence in great fear, they discussed among themselves what the question might be. Then one Judas, the son of Simon, and brother of Stephen the martyr, said unto them: "I know what the question will be; for the queen will ask us where the Cross of Christ was laid. But beware that none of you tell her; for I know well that thereupon shall all the ordinances of our law be destroyed. For Zacheus my grandfather said to Simon my father, and my father at his death said to me, 'Inquiry shall be made concerning the Cross on which our elders hanged Jesus Christ; but beware, tell not<sup>1</sup>, for any torment that thou shalt suffer, where the Cross of Jesus was laid; for after that it shall be found, the Jews shall reign no more, but Christian men shall have the sovereignty; and truly this Jesus was the Son of God'" (p. 8).

The Jews, having listened attentively to the discourse of Judas, unanimously declare that they will not reveal where the Cross is hid, and cautioned Judas to keep silent respecting it (p. 9).

Helena again summoned the Jews before her, and threatened them with fire unless they quickly made known where the Cross was to be found. Alarmed at the queen's threats, they presented Judas to her, saying, "Lady, this man is skilful and learned, and able to make known to you all the things that thou art desirous

<sup>1</sup> The first and second of our legends, agreeing with the Vercelli Cross poem, represent Simon as bidding Judas to reveal the place of the Cross before he is put to death.



of knowing." Then the queen let all the others go, but retained Judas, who, however, refused to give any information. Then the queen commanded Judas to be cast into a deep pit, where he was kept without meat or drink for seven days, at the end of which time he expressed his willingness to tell the truth concerning the Cross. When he was taken out of the pit, he brought Helena to the place of the crucifixion, and there offered up a prayer, beseeching God to disclose the place where the crosses were hidden (p. 10); whereupon the earth quaked, and there arose "the sweetest smell of all the most precious perfumes." Then Judas rejoiced and said, "Verily Jesus is the Saviour of the world." Having said these words, he began to dig, and at the depth of twenty feet he found three crosses, which were removed to Jerusalem. He could not say, however, which was the Cross of our Lord, so he awaited the manifestation of divine power. About noon the Jews brought in the dead body of a young man that was about to be buried. Judas retained the bier, and laid one of the crosses upon the dead body, and then the second; and when the third touched the corpse, it came to life, and blessed the name of the Lord. Then the devil was greatly enraged, and was heard crying in the air and saying, "Judas, what is this that thou hast done? Thou hast done the opposite what the other Judas did. Through him I won many souls, and through thee I shall lose many; through him I reigned over the people, through thee I have lost my realm" (p. 11).

Judas, being filled with the Holy Ghost, cursed the devil, and said, "May Christ sink thee into the deep abyss of hell;" whereupon the devil was no longer to be seen or heard. After this, Judas was baptized by the name of Cyriacus, and in time became bishop of Jerusalem (p. 12).

Helena longed to possess the nails of the Cross, and commanded Cyriacus to make search for them. He did so, and discovered them glistening in the earth like the purest gold. The queen, by a voice from heaven, was bidden to take the nails to set them in the bridle of her son Constantine<sup>1</sup> (p. 13). For three years he

<sup>1</sup> Some say that one nail was wrought as a bit, and fastened to the bridle of Constantine's horse, while two others were secured to the helmet. Other legends say

carried them about with him, and afterwards placed them beside the Cross. At St. Denis are the nails and the king's crown (p. 120). She gave also a part of the Cross to her son, and the other part she left enshrined in gold, silver, and precious stones, in a church which she caused to be built upon Mount Calvary (p. 96). Thus was the holy Rood found on the third of May, which we call Holy Rood Day.

§ 13. Another Legend concerning the Finding of the Cross (pp. 108-121).

Constantine, being desirous of finding the holy Cross upon which Jesus had suffered, sent two messengers, Benciras and Ansiers, to his mother Helena, bidding her without delay to make search for the holy Rood. The queen had with her at this time a skilful goldsmith, who owed a large sum of money to a Jew, under a bond to yield an equivalent in weight of his own flesh if the debt should not be paid when due. The day of payment came, and the goldsmith was unable to satisfy the Jew's claims. The case came before the queen's court, and was tried by Benciras and Ansiers, who ask the Jew how he proposes to take the penalty. He replies that he intends to put out the debtor's eyes, then to smite off his hands, and lastly to cut off his tongue and nose.

The judges bid him take the flesh, but beware to take no blood with it, for that was not included in the contract. The Jew says, "Methinks the worst part of the bargain is mine—

To take the flesh if I assay,  
Then the blood will run away.

Ye have ruined me by your decision; a curse light upon you for it."

Then the judges declare the Christian man to be quit, and condemn the Jew to forfeit his goods to the queen, and to lose his tongue.

that one nail was thrown into the Adriatic Sea to quiet a whirlpool there, two nails were placed in the bridle of Constantine's horse, and one in Constantine's crown.

The Jew, aghast at this decision, offers to disclose where the Lord's holy Cross is to be found; whereupon Helena declares that if he can do so he shall receive a full pardon, but shall lose his eyes in case he does not perform his promise.

Then the Jew leads Helena to Calvary, and digs up three crosses, &c.

## § 14. How to make the Sign of the Cross.

Ælfric, in his instructions for making the sign of the Cross (p. 104), gives the Western mode as follows:—With three fingers must one make the sign of the cross, and bless himself, on account of the Holy Trinity. He seems to condemn the use of the open hand in making the sign of the Cross<sup>1</sup> (p. 104).

"The gesture of benediction is . . . either Greek or Latin; it is always given with the right hand, the hand of power. In the Greek Church it is performed with the forefinger entirely open, the middle finger slightly bent, the thumb crossed upon the third finger, and the little finger bent. This movement and position of the five fingers form, more or less perfectly, the monogram of the Son of God." (Didron's *Christ. Iconog.* p. 407.)

"The Latin benediction is given with the thumb and two first fingers open, the third and little finger remaining closed." (*Ib.* p. 408.)

## § 15. The Exposition of the Cross<sup>2</sup>.

There was, in the year of our Lord six hundred and fifteen, an impious king of Persia, named Chosroës, who commanded all his subjects to call him the King of kings and Lord of lords. With a great army he invaded Jerusalem, and destroyed the churches of the Christians. He went to the holy sepulchre with the intention of destroying it, but a great fear withheld him. Nevertheless, he

<sup>1</sup> "Make the sign of the cross on your mouth with the thumb, and say, 'God be our help;' then a large cross from above the forehead down to the breast, with the three fingers." (*Ancren Riwle*, p. 19.) See Gretser, vol. i. lib. iv. cap. 1, 2.

<sup>2</sup> See pp. 48-57; 87-107; 122-130; 161-169.

took possession of the holy Rood left there by Helena, and carried it away into his own country. Forthwith he raised a high tower of silver, ornamented with all kinds of precious stones; and therein he set a throne wrought of "red gold," in which was represented the sun, moon, and stars, so that it looked like heaven. By means of pipes perforated with small holes, he caused water to descend as rain; and causing horses to tramp constantly through hidden trenches, he imitated the noise of thunder. He even imitated the song of angels by means of "secret whistles." Here on his throne he sat, endeavouring to represent God himself; and beside him on his right side he placed one of his sons<sup>1</sup>, feigning him to be God the Son; and a third person on his left hand represented the Holy Ghost. To his eldest son the impious king resigned his throne, and for many a day practised his cursed "maumetry." In those days there was an emperor named Heraclius, who was renowned far and wide as a brave, pious, and God-fearing sovereign. Chosroës' son was envious of the Christian king's renown, and determined to win from him his kingdom. The two armies met near the banks of the Danube, and the son of Chosroës proposed to the emperor to decide the contest by a single combat on the bridge of the river. Heraclius consented, and through the divine assistance won the victory, and slew his opponent. Then Heraclius came to Persia, and found the impious Chosroës, like a God, sitting on his throne. Because he had honoured the Cross, the emperor offered to spare his life, if he would forsake his "maumetry" and be baptized. On his refusal, Heraclius commanded his head to be struck off, and gave the kingdom to the son of the heathen king. The holy Rood he removed, intending to carry it back to Jerusalem. After he had descended from the Mount of Olives, he essayed to enter the gate of the city (by which the Saviour went to his Passion) on horseback, in royal array; but the stones lying

<sup>1</sup> Some legends say that the Cross placed on his right represented the Son, and a cock on his left represented the Holy Ghost. The Cross seems to have been a true representation of the Son. "The earliest Christian artists, when making a representation of the Trinity, placed a cross beside the Father and the Holy Spirit—a cross only, without our crucified Lord." (Didron's *Christian Iconography*, p. 369, Bohn's Illustrated Library.)



round the place suddenly closed about, and formed an impenetrable wall.

At the same time an angel appeared standing on the wall, with the sign of the cross in his hand, and reminded the emperor that Christ had entered by this gate in humble clothing, riding upon an ass. Heraclius, thus rebuked for his pride, dismounted, and stripped himself of his royal robes, and barefooted bore the Cross into the city, the obstacles to his entrance having suddenly disappeared. When the Cross entered the city, it gave forth a most delightful savour, and filled all places with its sweetness, and all assembled began to praise the Cross thus, saying, "O thou marvellous Cross, more luminous than the stars, greatly art thou to be honoured and loved by all the world; for thou alone wast worthy to bear the ransom of the world. Sweet tree, save thou this assembly that are here this day gathered together for thy honour and praise."

Thus was the precious tree re-established, and the ancient miracles were revived.

This took place on the fifteenth day of the month of September, and is still commemorated by the festival called The Exposition of the Holy Cross<sup>1</sup>.

## § 16. Traces of the Cross before the Crucifixion.

The Cross is mentioned in the Old Law. It was planted in Paradise; Adam took shelter thereunder when he had sinned; the blood of Abel cried from under it.

It was the fact of Isaac's carrying the wood for his sacrifice in

<sup>1</sup> Many miracles are related in some of these legends as being connected with the Rood after its exposition (see pp. 103, 104, 130, 166-169). A few are mentioned in connection with the Invention (see pp. 115, 159, 160). Gretser has something on the oil of the Cross, vol. i. lib. i. cap. 91. See p. 115 of this volume.

In Harl. 2252 ff. 50 bk., mention is made of a great miracle of a knight called Sir Roger Wallysborow; how he in the Holy Land wanted to bring off a piece of the Cross; how his thigh opened marvellously, and received it; how he was carried to Cornwall, when his thigh opened and let the fragment of the Cross out. A piece of this he gave to his parish church, "Cross-parish," and the rest to St. Buryan's College.

the form of a cross upon his shoulders, that prompted God the Father to send an angel to arrest the arm of Abraham<sup>1</sup>.

The four corners of Noah's ark were made of it<sup>2</sup> (p. 116).

Gretser (vol. i. lib. i. cap. 43-46), as figures of the Cross, mentions Jacob's ladder, Jacob's staff, the transposition of Jacob's hands in blessing the sons of Joseph, the scarlet cord in the window of Rahab, the nail with which Jael slew Sisera, the oak and rod of Gideon, &c.

Moses' wand came from this tree; and in Egypt the Israelites were saved by the sign of the cross. Moses raised a cross in the wilderness, by which those who were stung by serpents were healed. When he held up his own hands, it was in the form of a cross. The dispute concerning the priesthood was settled by Aaron's rod having a cross upon it (p. 117). (See Gretser, vol. i. lib. i. cap. 44.) When David went to fight with Goliath, he was armed with a staff like a cross (p. 118).

<sup>1</sup> Didron's *Christ. Iconog.*, Bohn's Illustrated Library, p. 370.

<sup>2</sup> For the following interesting note I am indebted to the kindness of the Rev. Dr. Barry:—

"The Scripture saith, 'Abraham circumcised 318 men of his household.\*' Hear the meaning first of the 18, then of the 300. The ten and eight are represented, the ten by I, and the eight by H. There thou hast the beginning of the name IHΣΟΥΣ. But because the Cross, in the form of the letter T, was to carry the grace (of salvation), therefore he adds the 300 (which is represented by T in Greek). So he shows forth Jesus in the first two letters, and the Cross in the third." (*Letter of Barnabas*, so called, c. ix.)

In c. xii. of the same Epistle, the Cross is spoken of as symbolized by the outstretching of the hands of Moses during the battle with Amalek (Exod. xvii. 8, &c.), which is assumed to have been a stretching out of both hands as on the Cross, though the mention of the "rod of God in my hand" (Exod. xvii. 9) suggests a different posture.

Then, "All day long I have stretched forth my hands," &c. So in Rom. x. 21, but Isa. lxxv. 2 is 'I have spread out my hands all the day unto a rebellious people,' is explained as foreshadowing the Cross.

Next, the "pole" of the brazen serpent is explained as foreshadowing a cross. In fact, some old translators render ἐν δοκῷ by "in cruce."

On these passages Hefele refers to Justin. *Dial. c. Tryph.* n. 111, p. 204; Tertullian. *adv. Jud.* c. 10; *adv. Marc.* iii. 18; Justin. *Apol. I.* n. 35; *Dial. c. Tryph.* n. 97.

\* This is not expressly in Holy Scripture, but in Gen. xiv. 14, 318 is given as the number of Abram's servants in the war against the kings; and in xvii. 26, 27, all the men of his house are circumcised.

When Elijah met the widow of Zarephath, that woman picked up two pieces of wood, which she held up in the form of a cross; and God, for that action, increased the quantity of meal and oil in her house, and afterwards permitted the prophet to restore her son to life<sup>1</sup>.

The sign of Thau in the Old Law is a token of the cross<sup>2</sup> (p. 118).

“The Cross, made with beams put together, had the shape of the Samaritan Tau, says St. Jerome<sup>3</sup>, whose words are these: ‘In the oldest Hebrew letters, which the Samaritans now make use of, the last, which is Tau, had the form of a cross.’ This Tau, like a cross, was like the T of the Greeks, according to Paulinus, who says that the shape of the Cross is expressed by the Greek letter Tau, which stands for three hundred. The Cross of our Lord was something different from the letter Tau; the beam that was fixed in the earth crossing that which was athwart it above, and made as it were a head by rising above it. . . . This is the form of the Cross which St. Jerome means, when he compares it to birds flying, to a man swimming, and to a man praying to God with his arms extended.” (Humphrey’s *Montfaucon*, vol. x. pt. ii. bk. iii. cap. 1, p. 158, quoted in *Notes and Queries*, 1853, vol. vii. p. 461.)

The paschal lamb seems to have been roasted in the form of a cross.

“This lamb, which was to be roasted whole, was a symbol of the punishment of the Cross, which was inflicted on Christ, Το γαρ οπτωμενον προβατον, κ.τ.λ. For the lamb which was roasted was so placed as to resemble the figure of a cross; with one spit it was pierced longitudinally, from the tail to the head; with another it was transfixed through the shoulders, so that the forelegs became

<sup>1</sup> Didron’s *Christ. Iconog.*, Bohn’s Illustrated Library, p. 37. “‘Lord,’ saith she [the woman of Zarephath] to Elijah the holy prophet, ‘behold I am gathering two sticks.’ These two sticks betoken that one stick which stood upright, and that other also of the precious Cross, which went athwart it.” (*Ancren Riwle*, p. 403.)

<sup>2</sup> In Ezek. ix. 4, 6, the mark spoken of is the letter *Thau*.

<sup>3</sup> A certain Jew who had become a convert to Christianity, used to say that the Tau of the old alphabets resembled the sign of the Cross. (Origen, in *Notes and Queries*, Series II. vol. vii. p. 53.)

extended." (Vide Justini Martyri *Opera*, edit. Oberthür, vol. ii. p. 106, quoted in *Notes and Queries*, 1853, vol. viii. p. 545.) See also Gretser, vol. i. lib. i. cap. 44; Lipsius, bk. i. ch. 8.

### § 17. The Analogy of the Cross in Nature<sup>1</sup>.

The first man and woman were made in the form of a cross (p. 118). The Cross is the head of Holy Writ, the foundation of clergy, and the rule of holy life.

It is made up of four notches and three woods, by which is understood the seven arts. Multiply three and four together, and it gives us the sum of the Old and of the New Laws—ten of the Old, and two of the New.

Man's form is like a cross, and he is composed of seven elements—the body of four, and the soul of three.

The Cross was made of wood, and not of stone, for very good reasons—through a tree man was lost, through a tree man was saved (p. 119).

The world is in the form of a cross; for the east shines above our heads, the north is on the right, the south at the left, and the west stretches out beneath our feet. Birds, that they may rise in the air, extend their wings in the form of a cross; men, when praying, or when beating aside the water while swimming, assume the form of a cross. Man differs from the inferior animals in his power of standing erect and extending his arms.

A vessel, flying upon the seas, displays her yard-arms in the form of a cross, and cannot cut the main unless her mast stands, cross-like, erect in the air; finally, the ground cannot be tilled without the secret sign, and the Tau, the crucifixion letter, is the letter of salvation. (Didron, p. 372.) See the curious plate to p. 42, bk. i. ch. 9 of Lipsius's *De Cruce*, Amsterdam, 1670. 12mo.

Thus we see that old writers found traces of the Cross throughout all nature, and in the words of one of our seventeenth century authors, poet and divine, are ever exclaiming—

<sup>1</sup> "The sign of the Cross is impressed upon the whole of nature." (*Apol.* i. § 72.)

<sup>2</sup> Rabanus Maurus (*De Laudibus Sanctæ Crucis*) detects the Cross everywhere. (Didron, p. 372.)



“Who can blot out the Cross, which th’ instrument  
 Of God dewed on me in the sacrament?  
 Who can deny me power and liberty  
 To stretch mine arms, and mine own cross to be?  
 Swim, and at every stroke thou art thy cross!  
 The mast and yard make one when seas do toss.  
 Look down, thou spy’st ever crosses in small things;  
 Look up, thou seest birds raised on crossed wings.  
 All the globe’s frame and sphere is nothing else  
 But the meridian’s crossing parallels.”

### § 18. The Story of Longinus.

There are two kindred subjects taken up in the present pages :  
 (1) The story of *Longinus*, who, as usual, is confounded with the  
 centurion that pierced the Saviour’s side (see p. 106); (2) The  
 uplifting of the Cross at the Crucifixion (p. 142).

On this subject, see Gretser, vol. i. lib. i. cap. 21: “Num  
 Christus humi, an in sublimi sit suffixus cruci.”

It is generally agreed that the Saviour was nailed to the Cross  
 before it was fixed in the ground in an upright position.

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For further information on the Cross, and the various legends  
 connected with it, see—

*History of the Holy Cross* (Berjeau, J. P.), Lond. 1863.

*The Ancient Cornish Drama* (ed. Norris), Oxford, 1859.

*Sacred and Legendary Art* (Jameson, A.), Lond. 1848.

*History of our Lord* (Jameson, A.), Lond. 1864.

Didron’s *Christian Iconography* (Bohn’s Illustrated Library),  
 Lond. 1851.

*Works* of Jacobus de Voragine and of Rabanus Maurus.

*Hortus S. Crucis* (Gretser, J.), Ingolstadt, 1610.

Gretser’s *Works*, 17 vols. Ratisb. 1734–41; of which vols. 1–3  
 treat of the Cross.

*De Cruce* (Lipsius, J.), Amsterdam, 1670.



# LEGENDS OF THE HOLY ROOD.

## I.

### DISCOVERY OF THE SACRED CROSS.

**H**ear ye now what I shall say to you concerning the holy rood (cross) upon which Christ suffered, how it was found on this day. When that one hundred and thirty-three years had elapsed after Christ's passion and ascension to heaven, then reigned Constantine the great, Kaiser in the city of Rome. He was pious in morals and honourable in actions, a supporter of Christian men, and, nevertheless, was not yet baptized. In the sixth year of Constantine's reign there was assembled a great foreign folk at the river which is called Danube, and they were ready to fight against the Kaiser and the Roman people. Then was it soon made known to the great Kaiser Constantine, and he immediately gathered together a great army, and marched against his foes with a sorrowful mood, and oft looked up heaven-wards, earnestly praying for divine assistance. When they came to the river then saw he the great and innumerable host of his enemies; then was he exceedingly sorrowful and sad even unto death, because he thought that they would all perish. Then on that same night, that Constantine slept and rested himself, there came to him an exceedingly beautiful (fair) angel in white shining garments, and he awoke him and said, "Constantine, be thou not sad, but look up now unto this heaven." And he immediately looked up unto heaven and there saw the sacred token of Christ's cross standing opposite him, and distinguished by the brightness of a great light, and these words were written above the cross: "Constantine, with this sign thou shalt overcome and subdue all thy enemies." He then awoke blithely (joyfully) because of the fair sight (vision) and for the great promised victory;

# I.

## [PÆRE HALGAN RODE GEMÉTNES.\*]

\* [Auct. F. iv.  
32. (Bodleian  
Library) leaf  
10.]

**G**eherað ge nu hwæt ic eow secgan wille ymbe þa halgan rode  
þe crist on þrowode. hu heo on þeosne dæg gefunden wæs.  
þa ða wæs agán an hund<sup>1</sup> wintra 7 þri 7 þritti wintra æfter  
cristes þrowunge 7 úpstige to heofenum; þa rixode constan-  
tinus se mære casere on róma byrig. He wæs eawfæst on þeá-  
wum. 7 arfæst on dædum. cristenra manna fultumend. 7 næs  
þeah þagyt gefullod. þa on þam sixtan gære þe constantinus  
rixode þa wæs gesamnod micel ælpeodig folc to þære ea. þe is  
gehaten danúbia. 7 wáron gearwe to fíhtane ongear þone kasere.  
7 on[gean] þa romaniscan leode. þa wearð hit sona þam mæran  
constantine þam kasere gecyð. 7 he þa sone gegaderode micle  
fyrde. 7 ongæn his fiond ferde mid carfullum mode. 7 gelome  
beheold wiþ heofenas weard. biddende giorne godcundne fultum.  
þa hio to þære ea coman. þa geseah he ðær þa mycelan 7 þa  
ungerimed\*lican ferde. þæra his fionda. þa wæs he swiðe sarig 7  
geunrodsad oð deað. for þan þe he wende þ̅ hi ealle scoldon  
sweltan; þa on þære ylcan nihte þe constantinus slép: 7 hine  
gereste. þa com him to sum swiðe fæger ængel on hwitum scin-  
endum reafe. 7 hine awehte. 7 cwað. Constantinus ne beo þu na  
unrot. Ac bcseoh nu up into þissere<sup>2</sup> heofenan. 7 he ða sona  
beseah up on þære heofenan. 7 þær geseah þ̅ halwænde tacen  
*Christes* rode on myceles liohtes brihtnesse ongear him geset. 7  
gemearcod. 7 þas word bufen þære rode awritene wæron. Con-  
stantinus on þisum tacne ðu ofercymst 7 ofer-swiðest ealle þine  
fiond; he awoc þa bliþelice for þære fægeran gesihðe. 7 for þære

<sup>1</sup> MS. nund.

Description of  
the Emperor  
Constantine.

His enemies  
prepare to  
fight against  
him.

\* [leaf 10,  
back.]

Constantine's  
vision of the  
Cross.

<sup>2</sup> The letters  
re are added  
between the  
lines.



and he marked on his head and on his banner the sign of the holy rood in honour to God. Then immediately on the morrow the Kaiser commanded to be made a golden rood of the same form that he had seen so gloriously shining in the heavens, and he commanded it to be borne before him against the heathen. As soon as they looked upon the sign of the holy rood they immediately became terrified and turned to flight; and Constantine the great Kaiser had the victory, and his army slew the heathen, and some moreover were drowned in the river. On this day the Almighty-God gave great victory to the noble King Constantine, through the great might of the illustrious cross of Christ. After that the great Kaiser again returned home to his own city. Then he commanded to be summoned before him all the elders and scribes of the Jewish folk, and asked them whose token that might be which he had seen shining so gloriously in the heavens. They then replied, "It is the great and the glorious heavenly token upon which the Son of the living God has suffered." When those that were Christians heard of this, then came they forthwith to the noble Kaiser Constantine, and with very joyful mood preached to him concerning the Holy Trinity, and the holy advent of the begotten Son of God, in what wise he was born of the human body of the holy woman Saint Mary; and they told him of the sufferings which our Saviour suffered on the cross, for the salvation and redemption of mankind, and how our Lord was buried in the tomb, and on the third day rose immortal from the dead; and harrowed hell, and bound the old devil; and afterwards ascended to heaven and prepared a way of return for those who shall merit it. When this was told to the noble Kaiser Constantine, then became he very joyful in mood, and sent his mother Helena with a great army to the city of Rome to the bishop, and bade them earnestly beseech him that he would come and baptize him. Then immediately the bishop thanked God for this, and baptized the King in the name of the Father, the Son, and the Holy Ghost, and firmly strengthened him in the true faith. And he then brake in pieces and destroyed all the idols, and consecrated churches there, and appointed all ecclesiastical orders according to the ordinances (of the Church). After that the great Kaiser Constantine was confirmed in the true faith, then began he to learn the divine lore and to read the

mæran behatenan sige. 7 nearcode him on heafde halig rode tacen. 7 on his guðfanan gode to wurðmynte; Ða sone on mergen het se kasere constantinus gewyrcean ane gyldene rode on þære ilcan gelicnesse. þe he on heofenum swa mærllice scinende geseah. 7 heo beforan him beran het ongean\* þa hæþenan. Sona swa hio on þ̅ halige rode taken beseagon. þa wurdon hio sona afyrhte. 7 to fleame gehwyrðe. 7 constantinus se mære kasere þa sige hæfde. 7 his fyrð þa hæþenan ofslōh: 7 hi eac sune on þære ea wurdon adræncte; on þisum dæge se ælmihtiga god sealde mycelne sige þam mæran kininge constantine. þurh þ̅ mycele mægen þære mære Christes rode. Æfter þam þe se mære kasere eft hām gewænde to his agenre byrig into rome. þa het he him to gelangian ealle þa caldormæn. 7 þa boceras þæs iudeiscan folces. 7 acsode hiom hwæs tacen þ̅ bion mihte þe he on þære heofenan swa mærllice sciende geseah. Hio þa cwædon hit is þ̅ mycele 7 þ̅ mære heofenlice tacen. þe þæs lifigendan godes sunu on þrowode. Ða þ̅ geacsodon þe þær cristene wæron. þa coman hio hræðlice to ðam mæran kasere constantine. 7 swiþe bliþum mode him bodedon þa halgan þrynesse. 7 be þam halgan tocyme. þæs acænnedan godes sunu. on hwylce wisan he \*akænned wære þurh mænniscene lichaman of þære halgan fæmnan *sancta* marian. 7 tealdon him þa þrowunga þe ure hælend on þære rode ðrowode. for mankyntes hælo. 7 alesednesse. 7 hu ure drihten on byrgenne wæs bebyriged. 7 on þam ðriddan dæge undeaplice of deaðe aras. 7 helle gehergode. 7 þone ealdan diofol geband. 7 scoppen to heofenum astah. 7 þider weg gerynde þam þe þ̅ geearnian willað. Ða þis þam mæran kasere constantine geteald wæs. þa wearð he swiðe bliðe on mode. 7 asænde þa his moder elēnan mid myclum werode to rome byrig to ðam<sup>1</sup> biscope. 7 hine giornlice biddan het. þ̅ he ræðlice him tocome 7 hine gefullade; þa sona se biscop þæs gode pancode. 7 hine gefullode on fæder naman. 7 sunu 7 on þæs halgan gastes. 7 hine fæstlice trymede. to þam rihtan geleafan. 7 he þa ealle hiora diofol-geld tobræc. 7 towearp. 7 him þær cirican gehalgode 7 ealle ciriclice hades gesette be ændebyrdnesse. Ða sioððen se mæra kasere constantinus \*wæs getrymed mid rihtan geleafan. He þa liornian ongan þa godcundan lare. 7 þa halgan cristes bec

\* [leaf 11.]

Constantine gains a victory through the Cross.

He consults the Jews about the Cross.

\* [leaf 11, back.]

<sup>1</sup> MS. Ðá.

Constantine is baptized.

\* [leaf 12.]

holy books of Christ. When he had learned in the holy books in which place our Lord was anhangd on the cross, then sent he his mother the holy woman Helena with a large army to the great city Jerusalem, that she might enquire there concerning the holy cross; and he bade her that she should build churches in that same place where she, through God's assistance, might find the holy cross. The blessed queen Helena then put her trust firmly in God Almighty and departed. When she entered into the great city of Jerusalem, then bade she to be assembled before her all the Jewish folk. When they came before her then spake she unto them, thus saying: "I know, having learnt in your propheticall books, that you were from the first chosen by Christ himself; and ye know how our Lord wrought divine miracles—many blind he caused to see, and to the deaf he gave hearing, and drove out devils from demoniacs, and cleansed the lepers, and raised the dead to life, and healed many and divers diseases; and your elders through the devil's lore doomed the Redeemer, the Almighty Lord, deliverer of the earth, to death, and hangd him on the cross; and he on the third day arose from the dead. And your hearts are yet hardened so that ye may not understand nor acknowledge the true Creator of the earth, the Saviour and Redeemer; but the curse still abideth over you, which your elders themselves asked for in the passion of our Lord, when they said, 'His blood and the vengeance of his blood be upon us and upon our children.' But choose ye now the wisest men of your kin so that they may rightly answer that which I shall ask them." And they then in great fear went out, and earnestly considered what the question should be. And then they chose a thousand of the best of the learned Jewish men and brought them before the holy queen. Then spake the holy queen Helena: "Take heed now to my words. Behold! have ye not learned in your propheticall books concerning the advent of the begotten Son of God, and how our Saviour was hangd on the cross as his own will was. So ye yourselves have learnt all these things and know them, and yet will not now understand what I wish to enquire of you." They answered and said, "Tell us, lady, wherefore thou spakest so sternly to us?" And she answered and said, "Go out and choose you of these the men who are best learned

rædan; þa he geliorned hæfde on þam halgan bocum. on hwylcere stowe ure drihten on rode ahangen wæs; þa sænde he his moder þa halgan fæmnan eléna mid myclum werode to þære wuldorfullan byrig hierusalem. to þam þ̅ hio þær ofaxian scolde þa halgan rode. ⁊ he hire bebed þ̅ hio scolde on þære ilean stowe cirican getimbrian þær hio þurh godes fultum þa halgan rode gefindan mihte; Seo eadige cwen eléna þa fæstlice hire hiht gesette on gode ælmihtigum. ⁊ tóferde; Þa hio ineode on þa wuldorfullan byrig ierusalem. þa het hi hioe togesamnian eall þ̅ iudeisce fole; þa þa hi coman beforan hire. Ða spræc hio hiom to. ⁊ þus cwæð; Ic wat ⁊ geliornod hæbbe on eower witegung-bocum þ̅ ge wæron fram frymðe gecorene fram criste selfum. ⁊ ge witan hu ure drihten godcunde wuldre geworhte. fela blinda he onlihte. ⁊ deafum \*hearnunge forgeaf. ⁊ deofla heof mannum adræfde. ⁊ reofli[c]e he geclænsode. ⁊ deade he to life arærde. ⁊ mænige mistlice untrumnessa he gehælde. ⁊ eowre eldran þone ælmihtigan drihten middaneardes alesend þurh diofles lare to deaðe gedemdon. ⁊ on rode ahengon; ⁊ he on þam ðriddan dæge of deaðe aras; ⁊ get eowre heortan aheardode siondon þ̅ ge ne magon ongeton ne oncnawan þæne soþfæstan scyppend middaneardes hælend; [⁊ alesend; ac] seo awyrgednes<sup>1</sup> ofer eow wunað. þe eower ylðran abædon sylfe on þæra þrowunga ures drihtnes. þa hio cwædon sio his blod ⁊ his blodes wræc. ofer ús. ⁊ ofer ure bearn; Ac geceosað eow nu þa wisestan mæn of eowre mægðe to þam þ̅ hio me rihtlice ⁊wyrðan magon þæs ic hiom axian wille; ⁊ hio þa mid myclum ege uteodon. ⁊ giornlice þohtan hwæt seo acsung beon scolde. ⁊ hio þa gecuron þusend þara betst gelæredra iudeiscra manna. ⁊ þa toforan þære halgan cwene gelæddon. Ða spræc seo halige cwen eléna. undernimað nu mine word. la hu ne lior\*nodon ge on eowrum witegung-bocum be þam tocýme þæs áncænnedan godes sunu. þ̅ ure hælend ahangen wæs on róde swa his agen willa wæs. swa ge selfe ealle þa þinc witan ⁊ cunnan. ⁊ nu get ge ongytan nellað þæs ic eow acsian wille; Hi andswarodon hire. ⁊ cwædon; sege us hlæfdige. for hwi þu us þus stiplice word tosprece; Hi ⁊swarode ⁊ cwæð. gað ut ⁊ geceosað eow of þisum þa weras þe betst gelærede

Helena goes to Jerusalem to seek the Cross.

She consults the Jews.

\* [leaf 12, back.]

<sup>1</sup> In the MS. *se* is wrongly added to *awyrgednes*.

The Jews are in great fear.

A thousand of the most learned Jews come before Helena.

\* [leaf 13.]



that they may show me this day all the things which I shall ask of them." Then they with great dread went out from the queen, and discussed among themselves and anxiously considered what the question might be. Then spake there one called Judas, "I know indeed what the question will be: it is about the holy cross on which our elders hanged the Nazarene Saviour. If this queen will ask about this, then consider whether ye will declare it unto her, for we know assuredly that afterwards all the ordinances of our elders shall be destroyed." He said then again, "Zaccheus, my old-father (grandfather), said to my father, and my father to me, thus saying, 'My dearest child, when there shall be an enquiry concerning the holy cross, on which our elders hanged the Saviour Christ, then take heed that thou reveal it ere thou be quelled to death, for never any longer shall the Jewish folk have sovereignty, but the kingdom shall belong to those who believe in the Almighty God, because that he is truly the Son of the living God.' Then answered I my father and said, 'My father, if our elders knew that he was the Son of the living God, wherefore did they hang him on the rood?' Then said my father to me, 'Juda, my dearest son, I was never of their mind, nor aided them in their counsels, but I ever spake most strongly against their speech (counsel), because I always believed on the holy and marvellous name of the Son of the living God, whom our elders hanged for envy, and for wrath doomed him to death, and hanged him on the cross; and he was laid in the tomb, and on the third day, of a truth, arose from the dead; and after his miraculous resurrection he appeared to his beloved apostles; and thy brother Stephen firmly believed in him, and therefore the Pharisees and Sadducees then doomed him to death and with stones beat him (to death). Then said he, "My Lord, impute thou not these sins unto them, which they work upon me." Then said my father again unto me, 'I advise thee, my dear son, that thou continually and firmly believe on Christ, the Son of the living God. Then shalt thou have life with him ever in eternity.' These things my father Simon said to me, as I have now said them unto you. Take thought now whether ye will declare it unto her if she will ask you about it." They answered and said, "We never before heard these words nor these things which thou now sayest unto us. If this queen shall ask about these



bion. ꝥ hio me on þisum dæge ealle ƿa þinc gecyþan magan þe ic heom acsian wille. Hio ƿa mid mycelum ege uteodon fram ƿæra cwenan. ⁊ heom betwionan geflit hæfdon. ⁊ geornlice þohtan hwæt seo axung beon mihte; ƿa spræc ƿær án iudas wæs gehaten. Ic wat soþlice hwæt þeos axung bion wile. ymbe ƿas halgan rode þe ure ylðran þone nazareniscan hælend on ahengon. Gif þeos cwen þises axian wille. þonne behealdan ge hwæþer ge hit hire gecyþan willen. for þan we witan soþlice ꝥ sioððen ealle ure ylðrena gesetnesse toworpene bioþ; he cwæð ƿa eft. Zachéus min ealde fæder sæde minum fæder. ⁊ min fæder \*sæde me ⁊ cwæð to me. min bearn ꝥ liofesta þoñ seo axung gewurþe ymbe ƿa halgan rode. þe ure ylðran hælend crist on ahengon. þoñ warnan þu þe ꝥ þu hio kyðe. ær þam þu to deaðe gecwylmed wurþe. forþam næfre ma iudeisc folc lænc ne rixað. Ac þoñ biþ ƿæra manna rice þe gelefað on þone ælmihtigan god. for þam þe he is soþlice ƿæs lifigendan godes sunu; ƿa ⁊swarode ic minum fæder ⁊ cwæð. fæder min gif ure ylðran wysten ꝥ he wæs crist ƿæs lifigendan godes sunu for hwi ahengon hi hine on rode; ƿa cwæð min fæder to me. Iuda min bearn ꝥ liofesta næs ic næfre on heore geþeahhte. ne heom æt ƿære spræce ne gefultumede. Ac ic æfre swiþor ongean hio spræc. forþon þe ic ongeat simble his þone halgan ⁊ wundorlican naman ƿæs lifigendan godes sunu. þæne ure ylðran for andan ahengon. ⁊ for graman to deaðe gedemdon. ⁊ hine on rode ahengon. ⁊ he wæs on byrgene gelegd. ⁊ on þam þridðan dæge soþlice of deaðe arás. \*⁊ æfter his wuldorfullan æriste he hine ætewede his gecorenum liornincnihtum. ⁊ þin broþer steffanus fæstlice on hine gelefde. ⁊ ƿa forþam ƿa fariseiscan ⁊ sundorhalgan hine to deaðe fordemdon. ⁊ hine mid stanen oftorfedon. ƿa cwæð he min drihten ne wit þu heom ƿas synna þe hi on me wyrcað. ƿa cwæð min fæder eft to me ic lære þe min liofa bearn ꝥ þu anrædlice ⁊ fæstlice gelyfe on crist ƿæs lifigendan godes sunu. þoñ hæfst þu lif mid him á on ecnesse. ƿas þinc me sæde min fæder symon. swa ic eow nu gesæd hæbbe. þæncað ge nu hwæþer<sup>1</sup> ge hit hire cyþan willað gif hio eow þises axian wille. Hi andswarodon ⁊ cwædon. Ne geherde we næfre ær ƿas word ne ƿas þinc þe þu nu segst. Gif þeos

Judas says what he knows of the Cross.

\* [leaf 13, back.] His grandfather Zachæus had given him information.

\* [leaf 14.]

Stephen the martyr the brother of Judas.

<sup>1</sup>MS. þwæþer.

things then take heed to thyself that thou never disclose it unto her. We know it not nor are able (to know)." When they were thus speaking among themselves, then called them thither the queen's soldiers and commanded that they should quickly come before the great queen. When they stood before her, then said she unto them, "Of a truth I say that I will burn you all with fire except ye reveal to me truly the holy cross of Christ." Then became they immediately much terrified, and presented to her then the one who was called Judas, and said to her, "Lady, this (man) is true, and he is the most skilful and learned of us, and he is able to show thee all the things which thou askest of us." The queen let them all go, and took Judas alone and said to him, "Now is thy life or death in thine own power; choose now whichsoever thou wilt." Judas then answered and said, "If any man be hard pressed with hunger, and one lay before him stones and loaves, will he ever be so foolish as to eat the stones and to leave the bread?" Then answered him the great queen Helena, "If thou wilt live in heaven or on earth, then show me where the holy cross of Christ is preserved." Judas answered her and said, "I know not nor can, because it was done more than a hundred years ago, and I am young, and do not remember it." The great queen Helena answered him, "I have read in the holy books of Christ that the place is called Calvary—in which our Lord's cross is preserved. But make known to me where the place is, or I will command thee to be put to death by hunger." Then Judas again answered her and said, "I know not the place (nor can I), for I was not born then." Then commanded the queen Helena that they should take him and put him in a deep pit without meat or drink, and then dwelt he there seven days and seven nights; and then on the seventh day Judas called up from the pit and thus said, "I entreat and conjure you to take me out of this pit, and I will show you the holy cross of Christ." When he was out of the pit then went he to the place in which our Lord was hanged. When he came thither then he stretched out his arms and prayed to Christ, and thus said, "My Lord and Saviour Christ, thou who createdst heaven and earth and sea and all creatures which are therein, I entreat thee for thy great mercy that thou reveal to us thy holy cross, upon which thou sufferedst

ewen þises axian wille þonne warna þu þe ꝥ þu hit hire næfre ne  
 cyððe. We hit nyten ne ne cunnen. Ða hio þus hiom betweonan  
 spræcen. þa clipodan þare ewene cæmpan þider. 7 hio hetan ꝥ  
 hio rædllice coman toforan þare mære ewenan. þa hio beforan  
 \*hire stodan. þa cwæð hio hiom to. Soðlice ic secge ꝥ ic eow  
 calle on fyre hate forbærnan. buton ge me soþlice gecyþan þa  
 halgan cristes rode. Hi wæron þa sona swiþe afyrhte gewor-  
 den. 7 sealdon hire þa ænne þe iudas wæs gehaten. 7 hire to  
 cwædon. Hlæfdige þes is soþfæst 7 he is gleawest úre gelæred 7  
 he mæg þe calle þa þinc gecyþan þe þu us acsost. Seo cwen for-  
 let þa hi ealle 7 nam iudan ænne. 7 him tocwæð. Nu is on  
 þinum agenum gewearde ge þin lif ge þin deað. geceos nu swa  
 hwæþer swa þu wille; he 7swarode iudas þa hire. 7 cwæð. Gif  
 hwylc man si hearde ofhingred. 7 man him leege toforan  
 stanas 7 hlafas. hwa is æfre swa dysig. ꝥ wille etan þa stanas 7  
 lætan þa hlafas. Him þa tocwæð seo mæra cwén eléna gif þu  
 wille libban on heofenum oððe on eorþan. þoñ cyþ þu me.  
 hwær sio halige rode cristes gehealden sy; Iudas hire 7swarode  
 7 cwæð. Ic nat hit. ne ne can. for þan hit wæs gedon mare þonne  
 for hundtontigum gærum. 7 ic eom iung 7 ꝥ ne geman. him and-  
 wyrde seo mæra ewen. eléna. Ic hæbbe gæræd on þam halgum  
 cristes bocum ꝥ seo stow hatte \*caluarie locum þe ure hælendes  
 rod on gehealden is. Ac gecyþ me hwær sio stow sy. oððe ic  
 mid hungre hate þe acwellan; Hire 7swarode þa iudas eft. 7  
 cwæð. Ne ic þa stowe ne can ne ic þa gyt geboren næs; þa be-  
 bead seo cwen eléna ꝥ hine man nâme. 7 sette on ænne diopne  
 seað buton æte 7 buton wæte. 7 þa wunode he þær seofan dagas  
 7 seofan niht. 7 þa on þam seofodan dæge [ða] clipode iudas up  
 of ðam seaðe. 7 þus cwæð. Ic eow bidde 7 halsige ꝥ ge me of  
 þisum seape úpatéon. 7 ic eow getæce þa halgan cristes rode; Ða  
 he of ðam seaðe wæs. þa fór he to þare stowe þe ure hælend on  
 ahangen wæs. þa he ðider com. þa aþænede he his handa. 7 to  
 criste gebæd. 7 ðus cwæð. Min drihten hælend crist þu þe  
 gescope heofenas 7 eorþan 7 sæ 7 ealle gesceafta þe on þam sion-  
 don. Nu bidde ic þe drihten for þinre mycelan mildheortnesse.  
 ꝥ þu ætywie us þine þa halgan rode. þe þu on þrowodest.

The Jews  
know nothing  
of the Cross.

\* [leaf 14,  
back.]  
Helena  
threatens to  
burn them to  
death unless  
they reveal  
the Cross.

Judas is  
detained.

He refuses  
to disclose the  
Cross.

\* [leaf 15.]

He is cast  
into a pit.

He promises  
to say what  
he knows.  
He goes to  
Calvary.

(death) and redeemed mankind, cause to ascend from that place the sweetest smell of all precious perfumes, that I may firmly believe on thee, thou that art King of all kings, thou that livest and reignest ever in eternity." When Judas had finished this divine prayer, then immediately all the place quaked, and there arose from that place the sweetest smell of all the most precious perfumes. Then forthwith Judas marvelled greatly and thus said, "I say of a truth that the Son of the living God is the Saviour and Redeemer of all mankind that will believe in him. I now entreat and conjure thee, my Lord Jesus Christ, that thou blot out my sin, that I may be in the number (of the elect) with my brother Stephen, of whom many good deeds are written (in the book) among the miracles of the apostles." When he had said these words then he took a spade and delved the earth. When he had delved twenty feet in the earth then found he three roods; and forthwith then he was very joyful. He took the three roods and bore them to the great city of Jerusalem before the great queen Helena. She then said to Judas, "Tell me on which of these roods our Lord was auhanged. I know that two of them are those of the two malefactors who were hanging on each side of him." Then Judas knew not what to say unto her, but took the three roods and set them in the midst of the great city of Jerusalem, and there awaited the glory (manifestation) of the Lord. Then it came to pass this day at noon that they brought in a young man that was dead. Then was Judas very glad of this, and said to the great queen Helena, "Lady, now may ye perceive the might of our Lord Jesus Christ." Thereupon Judas bade them set down the corpse, and he then took one of the roods and laid it upon the dead body, and then prayed very earnestly to God Almighty for his name and for his great mercy (and he also bad all the people to pray) that God Almighty would show, through his great might, which cross it was that he himself was hanged upon for the salvation of mankind. The body lay still as dead as it was before. He then took the second rood, but it was all the same. So he took the third, and then forthwith the man arose alive and whole, and blessed the name of the Lord. And all those who were there blessed, praised, and magnified the name of the Lord. Then was the malicious devil of hell stirred up with anger and with



ȝ mancyn alesdest. ȝ do þ þær astige upp of þære stowe se  
 swetesta stæne ealra diorwurþra wurt-gemanga. þ ic þonne fæst-  
 lice on þe gelefe. þ þu eart \*ealra kyninga kyning. þu ðe lifost.  
 ȝ rixast á on ecesse. þa iudas þis godeunde gebed gcfylled  
 hæfde. þa sona biofode eal seo stow ȝ þær astah úp of ðære stowe  
 se swetesta stæne. ealra diorwurþesta wurtgemanga. þa sona  
 iudas ðæs myclum wundrode. ȝ þus cwæð. Ic soþlice secge þ se  
 ancenneda godes sunu is hælend. ȝ nergend. ealles mancynnes.  
 þe on hine gelyfan wyllað. Ic þe nu bidde ȝ halsige min drihten  
 hælend crist. þ þu adilegie mine synna þ ic mote bion on þæm  
 gerimtaele mid minum broþer steffane þe fiola goddra dæda siond  
 be him awritene. gemang þara apostola wundor-gewurcum ; þa  
 iudas þas word geeweden hæfde. þa genam he ane spada. ȝ dealf  
 þa eorþan. þa he hæfde gedolfen twentig fota on þære eorðan.  
 þa fand he þrio roda. þa wæs he sona swiþe bliþe. Genam þa ða  
 þrio rodan. ȝ bær hio to þære wuldorfullan byrig. ierusalem. to-  
 foran þære mære cwene elenan. Hio cwæð ða to iudan \*sege  
 me on hwyle þiosse roda ure hælend ahangen wære. Ic wat  
 þ þa twa siondon þara twegra scaðena þe on twam healfeon  
 his hangierende wæron. þa nyste iudas hire þ to secgenne. Ac  
 genam þa ða þrio roda ȝ gesette heo onmiddan þære wuldor-  
 fullan byrig ierusalem. ȝ þær gebád drihtnes wuldres. Þa hit  
 wæs æt none þæs dæges. þa bær man ænne geongne cniht forð-  
 feredne. Ða wæs iudas þæs swiþe bliþe. ȝ cwæð. to þære mæran  
 cwene elenan. Hlæfdige nu ge magon oncnawan þa mihte ures  
 drihtnes hælendes cristes ; hwæt iudas het þa settan þ lic ȝ  
 genam þa þa ane rode ȝ legde uppe þam deadan bæd þa swiþe  
 giorne god ælmihtigne for his naman ȝ for his mæran mild-  
 heortnesse. ȝ eall þ folc ealswa biddan het. þ god ælmihti  
 scolde geswuteligan þurh his mæran mihte hwyle sio ród wære.  
 þe he self on ahangen wæs for mancynnes hælo. Se lichama  
 læg swa fôrð dead swa he ær wæs. He genam þa oþre. þa  
 wæs hit eal þ ilce. Þa genam he \*þa þriððan. þa arás se  
 cniht sona libbende ȝ gesund ȝ drihtnes naman bletsode. ȝ ealle  
 þa þe þær wæron bletsodon ȝ heredon ȝ mærsodon drihtnes  
 naman. Þa wæs se nipfulla diofol on helle mid eorre ȝ mid

Judas offers  
up a prayer.

\* [leaf 15,  
back.]

They dig up  
the ground  
and find three  
crosses.

\* [leaf 16.]

They bring  
them to  
Jerusalem.

The true cross  
is discovered  
by means of  
a dead body.  
\* [leaf 16,  
back.]



hot-heartedness, and he therewith loudly roared and thus said, "Lo ! what man is this that hath now betrayed me ? O thou Nazarene Jesus ! through thy passion thou hast regained to thyself all the souls that I formerly by myself had betrayed. O thou Judas ! what is this that thou hast now done to me ? Erewhile I, through one Judas, the betrayer of Christ, was honoured, and I drew much people to hell, but through this Judas I am degraded." Then Judas became filled with the Holy Ghost and thus spake, "May the Saviour who liveth and reigneth sink thee into the deep abyss of hell !" Forthwith was the devil no longer anywhere to be seen or heard. When the blessed queen Helena heard this, she marvelled much at the great faith which Judas had in God, and she commanded that the cross should be worked up with gold and with silver and with precious stones (gems), and that churches should be built in that same place in which the holy rood was found, as her son Constantine had previously ordered. And Judas was then baptized by the city bishop (metropolitan), and the bishop changed Judas' name and after he was baptized called him Quiriacus. And he afterwards flourished so greatly that, after the death of the bishop, he was elected and consecrated a bishop. Then began Helena to enquire very earnestly concerning the nails which had been driven through the hands and feet of our Saviour. She commanded them to bring to her the holy bishop Quiriacus, who was formerly called Judas, and said to him, "I bid and conjure thee that thou make a search for the nails with which our Saviour was fastened to the cross." And forthwith the holy bishop, with his mass-priests and with his deacons and with the believing folk, departed thither to the place called Calvary, and bore with him the holy rood. When they came to the place, then he raised his eyes up to heaven and secretly beat on his breast and thus said, "My Lord Jesus Christ, I pray and beseech thee for thy great and exalted mercy that thou show me the nails with which thy holy body was fastened to the cross." When he had spoken these words, all the people said "Amen." And there came up a great light from the place in which the holy rood was discovered, and there appeared the nails shining and glistening in the earth like the purest gold. All those who were there spake and thus said, "Now may we know and understand of

hatheortnesse astyred. 7 he þa swiþe hlude rýmde 7 þus cwæð. Hwæt is la nu þ me beswicen hæfð. Eala þu nazarenisce hælend þurh þine þrowunga þe þu getuge to þe ealle þa sawla þe ic ær þurh me beswican hæfde. Eala þu iudas hwæt is þis þ þu me nu gedon hæfst. Ær ic þurh þone iudas cristes belæwend wæs gewurþod 7 ie mycel folces to helle geteah. Nu ic þurh þisne iudan eam fram aworpen. Iudas wearð þa gefylled mid þam halgan gaste 7 þus cwæð. Se hælend þe lifað 7 rixað þe besænce on þone diopan helle grund. Sona þa næs se diofol þær nahwær gesewen ne gehered. Ða hio þis geherde seo eadige cwen elena. þa wundrode hio swiþe þæs mycelan geleafan þe iudas. to gode hæfde. 7 hio þa halgan cristes rode bewyrcean het mid golde 7 mid seolfre. 7 mid diorwurþum gimum. 7 eirican het getimbrian \*on þære ilcan stowe þe seo rod on afunden wæs. Swa hire sunu constantinus ær beboden hæfde; 7 iudas þa fulluht underfeng æt þam burh-biscope. 7 se biseop iudas naman awænde. 7 hine het quiriaccum sioððen he gefullad wæs. 7 he þa seopþen mærllice geþeah. þ æfter þæs biseopes forðsiðe. he wearð to biseope gecoren. 7 gehalgod. Ða ongan sancta elena swiðe giornlice axian þa næglas þe ures hælendes handa 7 his fet þurh adrifene wæron. Hio het hiore togefecan þone halgan biseop ewiriacum. þe ær wæs iudas gehaten. 7 him to ewæð. Ic þe bidde 7 halsige þ þu ofaxie þa næglas þe ure hælend on þære rôde mid gefæstned wæs. 7 he sona se halga biscop mid his mæsseprestum 7 mid his diaconum. 7 mid þam geleaffullum folce þider for. to þære stowe caluarie locum. 7 mid him beran het þa halgan rode; þa hio to þære stowe coman þa ahof he his eagan up to heofenum. 7 digellice on his briost beot. 7 þus cwæð. Min drihten hælend erist. Ic þe bidde 7 halsige for þinre mycelan 7 mæ\*ran mildheortnesse. þ þu me ge cyþe þa nægelas þe þin halige lichama on þæra rode mid afæstned wæs; þa he þas word geeweden hæfde. þa cwæð eal þ folc amen. 7 þær eôm mycel leoht up of þære stowe þe seo halige rode on afunden wæs. 7 þær ætywedon þa næglas. 7 on þære eorþan seinan 7 blican swa þ seloste gold; ealle þa þe þær wæron. spræcon 7 þus cwædon. Nu we magon

Satan's complaint.

The Cross is richly ornamented.

\* [leaf 17.]

Judas is baptized.

Helena inquires for the nails of the Cross.

\* [leaf 17, back.]

Judas discovers the nails.

a truth that the (only) begotten Son of God is the Saviour and Redeemer of all mankind that believe in him. And then the holy bishop St. Cyriacus, with great joy and gladness, took the nails and brought them to the worshipful queen Helena ; and forthwith she bowed her knees and inclined her head to the earth, and inwardly she prayed to the nails, and earnestly began to consider to what purpose she might best employ the nails. Then came there a voice from heaven and said, "Take the nails, Helena, and command them to be forged on thy son the Emperor Constantine's bridle, then shall he obtain victory and peace in every battle." And then she did as was bidden her through the Holy Ghost, and she then gave many gifts to the bishop Quiriacus. And the holy bishop had so many gifts from God that he through his divine prayers healed many divers diseases. And the blessed queen Helena again returned to the city of Rome, and made known all these things to the great Kaiser Constantine, and she bade all her folk that they should ever keep this day, on which Christ's holy rood was found, in great honour. The Jews had taken Christ's holy rood, through the devil's lore, and had hidden it under the earth one hundred and thirty-three years, but the merciful Lord would not permit that the cross on which he himself had willingly suffered and redeemed all mankind should be any longer concealed, but that it should be gloriously manifested, as we have before told you, on this day, for his praise and honour, and for our heal and preservation from all the devil's temptations. It is meet that we ever honour this day with church-going and with alms-deeds and with holy prayers, so that we may so sanctify ourselves through the holy rood of Christ that we may escape all assaults of devils in this life and their fellowship in the future life. And may our Lord, who suffered on the holy rood, so help us that we may observe what our Lord's will is, and what is needful for ourselves ; and ever let there be thanks to him because he suffered for us, and to him ever be praise and honour for all his goodness which he hath shown to mankind, for ever and ever to all eternity. Amen.

oncnawan 7 ongeton soþlice. ꝥ se acænneda godes sunu. is  
 hælend. 7 lysend ealles mancynnes. þe on hine geleafað; 7 he  
 þa se biscop *sanctus* cwiriace mid mycelre blisse 7 mid gefean.  
 genam þa næglas 7 hio brohte to þære arwurþan cwene elenan.  
 7 heo sona heore cneowe gebygde. 7 hire heafod abelde to þære  
 eorþan. 7 inweardlice hio gebæd to þam næglan. 7 giornlice  
 þæncan ongan. hu hio ymbe þa næglas betst gedon mihte. Ða  
 com stæfn of heofenum. 7 cwæð. Nim þas næglas eléna. 7 heo  
 besmipian hát on þines sunu bridle constantinus þæs caseres.  
 Þænne gefærð he sige. 7 sibbe on æghwylcum \*gefehte. 7 heo þa  
 swa dyde swa hire beboden wæs. þurh þone halgan gast. 7 hio  
 þa gifede mycele þinc þam biscope cwiriace 7 se halga biscop  
 swa mycele gife hæfde æt gode. ꝥ he þurh his godcunda gebeda  
 mænige mistlice untrumnessa gehælde; 7 heo þa seo eadige cwen  
 eléna eft ongearan fôr to rome byrig. 7 ealle þas þinc þam mæran  
 kasere constantine gecyðde. 7 heo budon þa eallum þam folce.  
 ꝥ heo symble þysne dæg mid mycelre arwurþnesse healdan  
 scoldon. þe seo halige cristes rode on afunden wæs; þa iudéas  
 naman þa halgan cristes rode þurh diofles lare. 7 hio behyddon  
 under eorðan. an hund geara 7 þri 7 þrittig geara; þa nolde se  
 mildheorta drihten gefafigen þe on hire self willes þrowode. 7 on  
 þam rode tacne eall mancyn alyse. ꝥ heo behyd alænc wære.  
 ac heo wuldorfullice geswutelode eal swa we ær beforan eow  
 ræddon. on þisum halgan dæge; him selfum to lofe 7 to wurð-  
 mynte. 7 us to hæle. \* 7 [g]escyldnesse wiþ ealle diofles costnunga  
 us gedafenað ꝥ we þisne dæg. simble wurþian mid ciric-socnum.  
 7 mid ælmesdædum. 7 mid halgum gebedum. ꝥ we þurh þa  
 halgan cristes rode us gebletsian moton. ꝥ we ealle diofla on  
 þisum life. 7 on þam toweardan hynþa. 7 midwununga for-  
 bugan magon. 7 motan; we drihten þe on þære halgan rode  
 þrowode us gefultumige ꝥ we hit swa to healdan moton swa ures  
 drihtnes willa si. 7 us s[e]lfum þearflie si. si him simble þanc  
 þæs þe he for us þrowode 7 si him simble lof 7 wuldor ealre<sup>1</sup> his  
 godnessa. þe he mancynne gecyð hæfð. a on ealre wurulda  
 wuruld a on ecnesse. A M E N.

St. Quiriace  
 took the nails  
 to Helena.

A heavenly  
 voice bade her  
 to forge them  
 on her son's  
 bridle.

[leaf 18.]

Helena  
 returned to  
 Rome, and  
 related all  
 these  
 marvels to  
 her son.

All folk were  
 bidden to  
 honour the  
 day on  
 which the  
 Cross was  
 found.

\* [leaf 18,  
 back.]

Let us bless  
 ourselves  
 through the  
 Cross from all  
 wiles of the  
 devil.

<sup>1</sup> MS. *ealre*.  
 To God be  
 honour and  
 glory for ever  
 and ever.



## II.

## þE HOLY RODE\*.

[Ashm. MS. Bodleian Lib. 43.]

- [fol. 63 b.] þe holi rode þe swete tre<sup>1</sup>: riȝt is to habbe in munde  
<sup>1</sup> treo.  
<sup>2</sup> deþe. þat haþ fram stronge dep<sup>2</sup> ibroz̃t to lyue: al mankunde  
<sup>3</sup> þurf. þoru<sup>3</sup> a<sup>4</sup> tre<sup>1</sup> we<sup>5</sup> were uerst uorlore<sup>6</sup>: and uerst ibroz̃t  
<sup>4</sup> þulke.  
<sup>5</sup> þat we.  
<sup>6</sup> furstibouȝt. to grounde  
<sup>7</sup> And sippe þat þoru a tre seppe to lyue<sup>7</sup> ibroz̃t ihered be þulke 4  
<sup>þurf a treo to lyue.</sup> stounde  
 Al [h]it com of one more: þat ous to deþe broȝte<sup>8</sup>  
<sup>8</sup> brouȝte.  
<sup>9</sup> aȝe. And þat ous broȝte<sup>8</sup> to lyue aȝen<sup>9</sup>: þoruȝ<sup>8</sup> ihesus þat ous  
<sup>10</sup> bouȝte. boȝte<sup>10</sup>  
 Of þe appeltre<sup>11</sup> þat our uerste<sup>12</sup> fader: þen<sup>13</sup> luper appel  
<sup>11</sup> Of þe treo.  
<sup>12</sup> omitted.  
<sup>13</sup> þe. nom  
 In þe manere þat ichulle<sup>14</sup> ȝou<sup>15</sup> telle: þe swete rode com 8  
<sup>14</sup> ich wole.  
<sup>15</sup> ȝou nou. þo adam our<sup>16</sup> uerste fader<sup>17</sup>: þe sunne<sup>18</sup> hadde ido  
<sup>16</sup> þe.  
<sup>17</sup> man. And idriue was out of parais: and eue is<sup>19</sup> wif also  
<sup>18</sup> sinne.  
<sup>19</sup> his. After milse ȝerne<sup>20</sup> hi cride: þei it<sup>21</sup> late were  
<sup>20</sup> ȝerne.  
<sup>21</sup> þei hit. Ane<sup>22</sup> bi-heste [he] hadde of our lord<sup>23</sup>: þo me him drof 12  
<sup>22</sup> MS. And,  
<sup>H. Ane.</sup> out pere  
<sup>23</sup> louer. þat<sup>24</sup> wen<sup>25</sup> þe tyme were uolueld<sup>26</sup>: our lord<sup>23</sup> him wolde  
<sup>24</sup> omitted.  
<sup>25</sup> whan. biþenche  
<sup>26</sup> fulfuld. And wiþ<sup>27</sup> oile of mylse smerie<sup>28</sup> him: and his sunne<sup>18</sup>  
<sup>27</sup> mid.  
<sup>28</sup> smirle. quenche<sup>29</sup>  
<sup>29</sup> aquenche.  
 [fol. 64.] Gret hope hadde to þis biheste: adam euermo  
 In þe ualeie of ebron: he lyuede in tene and wo 16  
 Twei sone he hadde seppe: caym and abel  
 þat on slouȝ þat oper uor en-vie: as ȝe witeþ wel

\* Collated with Harl. MS. 2277 (imperfect).



## II.

## HOU þE HOLY CROS WAS Y-FOUNDE\*.

[Vernon MS. Bodleian Lib.]

- þE holy Rode, þe swete treo· riht is to hauen in muynde, [fol. 28 b,  
col. 2.]  
 þat hap from strong dep i-brouht· to lyue al Monkuynde,  
 þorwh a treo we weore for-lore· and furst i-brouht to  
 grounde,  
 4 þorwh a treo seppe to liue i-brouzt· I-heried beo pulke  
 stoundel  
 Al hit com of one More· þat vs to depe brouzte,  
 And þat vs· to lyue azein· þorwh Ihesus þat vs bouzte;  
 Of þe treo· þat vre furste Fader· þe luper Appel of nom·,  
 8 In þe Maner· þat ich ow telle wole· þe swete Rode com:  
 ¶ Po Adam vre furste Fader· þe sunne hedde i-do  
 And i-driue out of Paradis·, and his wyf also,  
 After Milce wel ȝeorne he criede·, þeiȝ hit late were;  
 12 A bi-heste he hedde of vr lord·, þo me him drof out  
 þere,  
 þat whon þe tyme weore folfuld· vr lord him wolde bi-  
 þenche,  
 And mid Oyle of merci smere him· and his sunnes  
 quenche:  
 Gret hope hedde Adam· to pis bi-heste euer-mo:  
 16 In þe valeye of Ebron· he liuede mid teone and wo:  
 Twey soncs he hedde seppe·, Caym· and Abel:  
 For Envy· þat on slouȝ þat oþur·, And þat ȝe witeþ wel:

Through a  
tree mankind  
were ruined,

and through a  
tree were  
saved.

God promised  
Adam the  
Oil of Mercē  
when he was  
driven out of  
Paradise.

Adam and  
Eve lived in  
great hope of  
this.  
In Hebron  
they lived in  
sorrow and  
woe.  
Two sons they  
had, Cain and  
Abel.

\* The Title is taken from the Index.

Þo caym hadde his broþer aslawe: iflemd he was þeruore  
 Þo adam isei þat he hadde: is twei sones uorlore 20

He wep *and* made deol Inouȝ: lord he sede þin ore  
 Ney womman ichabbe to muche ibe: Inele com ney hire  
 nammore

Pre harmes ichabbe þoru hire iheuēd: my-sulf uerst  
 uorlore

*And* myne sones bope alas: *and* of al womman is more 24  
 Nolde adam come þo ney is wif: two hondred ȝer ne  
 more

Vor wo þat he hadde uor hire: *and* euere he lyuede in  
 sore

Seppe he hadde toknyng of our lord: þat he scholde to  
 is wif wende

Ne dorste he noȝt be þer aȝen: an sone he hadde aten- 28  
 ende

\* *n* not quite Seth he let is name \*nempne: *and* seppe he hadde mo  
 clear.

Al is lif þe seli mon: ladde in tene *and* wo

Þo he was of nyne hondred ȝer: *and* two *and* þritti old  
 Þe strengþe him failede of is lymes: is bodi bicom al 32  
 cold

He ne miȝte noȝt swynke aboute þe erpe: þe wedus up to  
 drawe

Of is lif he was anuyd: he wilnede be of dawē

He sat *and* carede of is lif: he clupede is sone seth

Sone he sede icham veri ileued: ich wilny muche my dep 36

Þo ich was idryue of parais: our lord bihet me þere

To smere me wiþ þe oile of mylce: wen it tyme were

So longe ichabbe abide þer-after: þat I ne may libbe  
 nammore

To parais þou most þer-after go: *and* bidde him mylce 40  
*and* ore

- Þo Caym hedde his broþur i-slawe i-flemed he was þer-fore : Cain slew his brother, and was banished.
- 20 Þo Adam sayþ þat he hedde boþe his sones for-lore  
 He wep and made deol i-nouh: "lord," he seide "þin ore!  
 Neih wommon ichaue to muche i-beo', I nule come neih hire no more ! Adam says that he will come near his wife no more,  
 Þreo harmes ichabbe for hire i-had', my self furst for-lore,
- 24 And nou my sones, welawey ! of Al. wommon is more": nor did he for more than 200 years.  
 ¶ Þo nolde Adam come neih his wyf two hundred 3er and more,  
 For wo þat he hedde i-had', and euere he lyuede in sore :  
 From vr lord toknyng he hedde seþþe þat he scholde to his wyf wende : Adam and Eve come together again.
- 28 Ne dorste he not beo þer a-3eyn: A child he hedde atte ende, Eve bears him another son, Seth,  
 Seth: he let his nome nempne', and seþþen heo hedden mo :  
 Al his lyf þis seli mon liuede in teone and wo :
- ¶ Þo he was of Nyne hundred 3er', and two and þritti old, When Adam was 932 years old he was too feeble to work.
- 32 His strengþe faylede of his Limes', his bodi bi-com al cold ;  
 Mihte he not aboute þe eorþe swynke', ne þe weodes vp to drawe ;  
 Of his lyf he was a-nuy3ed he wilnede to ben of dawe : He was tired of his life.
- 36 "Leoue sone icham weri of-liued', ich wilne aftur my dep : [fol. 29, col. 1.]  
 Þo ich was i-driuen out of paradys', vr lord bi-het me þe He tells Seth that he must go to Paradise for the Oil of Mercy.  
 þere  
 Wiþ Oyle of Milce smere me whonne hit tyme were ;  
 So longe ichabbe þer-aftur a-bide þat ich may libbe no more :
- 40 To Paradys þow most þer-after go and er en him Milce and ore ;

Þe angel þou schalt þer Ifynde: þat drof me out at þe  
zate

Say ich abide þulke biheste: me þenþ it comeþ to late  
And þat elde me haþ ouercome: þat I ne may libbe  
longe

MS. *auonde*. Bede him þat ich deie mote: and þe oile of mylce auonge<sup>1</sup> 44

Ine can nanne wei quap is sone: þuderward ich wene  
Leue sone quap adam: þe wei is wel i-sene  
Wen þou comst to þe ende of þis ualeie: a grene wei þou  
schalt wende

Þat rizt euene estward gep: to parais last þe on ende 48

Þer-bi wende þi moder and ich: þo ich parais uor-let  
Euerich stepe þat we on stepe: uorbarnde under our uet  
Ne myzte neuereft þer gras growe: and al þe oþer wei  
is grene

For þe foule sunne þat we dude: our stapes worþ isene 52

[fol. 64 b.] Þer-by þou myzt wiþþoute defaute: to parays euene  
gon

Seth nom is fader blessing: and wende him uorþ anon  
Þe stapes he vond uorwelwed: as is fader him sede

Þo he to þe zate com: he ne dorste go ner vor drede 56

An angel com sone to þe zate: and escte wat he sozte  
He sede þat to him an ernde: fram his fader he brozte  
Þat he was old and weri ilyued: and þat him longede  
sore

After þe swete oyl of mylce: uor he ne myzte libbe 60  
nammore

Þe quap þe angel is he so: he ne schal þer-of nozt  
doute

Þe Aungel þou schalt þere fynde þat drof me out atte  
gate :

An angel  
stands at the  
gate of  
Paradise.

Sey þat ich a-byde þat ilke bi-heste, ac hit comeþ wel  
late,

And þat Elde me haþ ouercome þat i ne may libbe not  
longe ;

44 Bidde him þat ich dye mote and þe Oyle of Milce a-  
fonge” :

¶ “I con no wey,” quap his sone, “þiderward þauh ich  
wene” :

Seth says he  
knows not the  
way.

“Leue sone,” quap Adam þo, “þe wei is wel i-sene,

Whon þou comest to þe hed of þis valeye, a grene wey  
þou schalt fynde,

Adam bids  
him go to the  
head of the  
valley, and to  
follow the  
green path.

48 Þat geþ as euene as he may to paradys þe on ende ;  
þer biþonde þi Modur and ich, þo we Paradys forleete,  
Euerich stude þat we on stepten for brende al wiþ vre  
fete ;

He will also  
see the path  
by which his  
parents left  
the Garden  
of Eden.

Ne mihte neuer eft gras þer-on grouwe, and al þe oþur  
wey is grene,

52 For þe foule sunne þat we duden vr fet-steppes beop  
euer sene ;

þerbi þou miht wiþ-oute defaute to Paradys euene gon” :  
Seth : nom his fadur blessynge, and þe wey þiderward  
nom ;

þe steppes he fond ful wel i-wered as his fader him  
sede :

56 Þo he to þe gate com he dorste go no ner for drede : Seth reaches  
Paradise.

¶ An Angel þer com sone to þe gate and asked what he  
souhte :

He seide a tipinge to him from his fader he brouhte,  
þat he was Old and weri of-liued, and þat he was  
alonged sore

He delivers  
his message.

60 After þe Oyle of Milce, þat him was bi-hote, for he  
mihte libbe no more :

¶ “Ȝe,” quap þe Angel, “is he so? he ne schal þer-of  
nout doute :



Put In þin heued at þe ȝate: *and* stond þi-sulf wiþþoute  
 He pulte In is heued as he bed: *and* bi-huld al aboute  
 So murie ne þoȝte him neuer in no stude: þei he stode 64  
 him-sulf wiþþoute

So gret delit he hadde *and* Ioie: of þe foules murie song  
 Of þe swete med al-so: *and* of þe floures þer among  
 Of ech maner frut þat he sei: þat smolde also swote  
 Þat of ech maner vuel as him þoȝte: amon miȝte habbe 68  
 þer-of bote

Him þoȝte ȝif he moste þere: biholde In eny stounde  
 Euermo he myȝte In Ioie be: his lymes hol *and* sounde  
 Amydde þe place þat was so uair: he sei an vaire welle  
 Of wan alle þe wateres þat beþ anerþe comeþ: as þe þe 72  
 bok deþ telle

<sup>1</sup> ? sere.

Ouer þe welle stod a tre: wiþ bowes brode *and* lere<sup>1</sup>  
 Ac it ne bar noþer lef ne rynde: as it uorolded were  
 A neddre it hadde bichlupt aboute: al naked wiþþoȝte  
 skynne

Þat was þe tre *and* þe addre: þat made adam uerst do 76  
 sunne

Efsone he bihuld In ate ȝate: þe tre him þoȝte he sei  
 Vaire ileued *and* iwoxe: up to heuene an hei  
 A ȝong child he sei up þe tre: in smale clopes iwounde  
 þe more of<sup>2</sup> þe tre him þoȝte tilde: þoru-out helle 80  
 grounde

<sup>2</sup> MS. of to.

His broþer soule abel ek: him þoȝte In helle he sei  
 Þe angel him drof þo fram þe ȝate: þat he nas nammore  
 þer nei

Þe child he sede þat þou iseiz: a noueward þe tre  
 Godes sone it was þat wole anerþe: uor pine fader 84  
 sunne be

*And* þe oile of milce wiþ him bringe: wen þe tyme  
 Iuelle is

*And* smere þer-wiþ *and* bringe of pyne: þi fader *and*  
 alle his

Pult in þyn hed· here atte ȝate; and stond þi-self wiþ-oute” :

He pult[e] in his hed·, as he bad·, and bi-heold al aboute ;

Seth is told to  
put his head  
inside the  
gate.

64 So murie þouȝte him neuere in no stude ; þeiȝ his bodi  
weore wiþ-oute,

. . . . .  
. . . . .  
. . . . .  
. . . . .

¶ Him þhouȝte ȝif he moste þere bi-holden eny stounde,  
Euermore he mihte in ioȝe libbe, in limes hol and  
sounde :

¶ Amidde þe place þat was so feir he sauh a feir welle,

72 Of whom alle þe watres on eorþe comeþ, as þe Bok vs  
deep telle ;

He saw there  
a well that  
supplies all  
the waters of  
the earth.

Ouer þe welle stod a treo, wiþ bowes brode and lere<sup>1</sup>,

<sup>1</sup> ? sere.

Ac hit ne bar. Lef ne Rynde, bote as hit for-Oldet were ;

Also a tree  
leafless and  
bare,  
embraced by  
an adder.

A Neddre hit hedde bi-clupt a-boute, al naket wiþ-uten  
skynne ;

76 Þat was þe treo and þe Neddre þat furst made Adam  
do synne :

He bi-heold eft sone in atte ȝate, þat treo eft sone he seiþ,

Swiþe feir hed and i-woxen vp to heuene an heiþ ;

He looked in  
again and saw  
a tree reach-  
ing to Heaven  
—in the top  
he saw a baby  
in small  
clothes.

A-nowarde he sayþ a ȝong smal child, in smale cloþes  
i-wounde :

80 Þe Roote of þe treo him þhouȝte tilde a-doun to helle  
grounde ;

The root of the  
tree reached  
to Hell, where  
Abel his bro-  
ther was.

Abeles soule his broþur also him þhouȝte in helle he seiþ ;

Þo drof þe Angel him from þe ȝate þat he no more ne  
seiþ :

¶ “Þe child,” quap þe Angel, “þat þou seȝe anouwarde on  
þe treo,

The child in  
the tree was  
God’s Son,

84 Þat was Godus sone þat wolde on eorþe for þi fader  
sunnes beo,

And þe Oyle of Milce bringe mid him whon þe tyme  
i-fuld is

who should  
bring the Oil  
of Mercy to  
man.

To smere þer-wiþ and bringen of peyne þi fader and  
alle his” :

þe angel wende to pulke tre: an appel þer-of he nom  
*And* tok seth þer-of þre curneles: þo he to him com 88  
*And* bed him pulke curneles legge: vnder is fader  
 tonge

*And* burie him wen he were ded: *and* loke wat þer-of  
 spronge

Seth wende aȝen as he com: uor þe wei was wel isene  
 [fol. 65.] Vor þe stepes were al uorbrend: *and* þe oper wei al 92  
 grene

þo he was hom aȝen<sup>1</sup> icome: his fader he fond ded  
 þe curneles he dude vnder is<sup>2</sup> tonge<sup>3</sup>: as þe angel<sup>4</sup> him  
 hadde ised

*And* seppe<sup>5</sup> he burede him as riȝt was: in ualeie<sup>6</sup> of  
 ebron

*And* of-swonke is owe<sup>7</sup> mete<sup>8</sup>: he nuste no betere 96  
 iwon

Wippynne an<sup>9</sup> vewe ȝer þer-after: þis curneles gonne  
 [ups]pringe<sup>10</sup>

þre [faire] ȝerden<sup>11</sup> þer woxe of<sup>12</sup>: vaire þoru alle þinge<sup>13</sup>  
 þo hi were iwoxe to<sup>14</sup> þe lengþe: of an elne<sup>15</sup> ich wene  
 In pulke stat hi stode longe: *and* euermore grene<sup>16</sup> 100  
 Vorte moyses þe prophete: aboute eode<sup>17</sup> in þe londe  
 To lere þat folc of israel: [and] þo vond he þe ȝerdon  
 stonde

Lo her he sede<sup>18</sup> gret toknyng<sup>19</sup>: of þe holi trinyte  
 Fader *and* sone *and* holi gost: of þis ȝerden þre 104

Vp he hem nom<sup>20</sup> wiȝ gret honour: *and* in auair<sup>21</sup> clop  
 hem wond<sup>22</sup>

A swote smul þer com out of<sup>23</sup>: þat smulde<sup>24</sup> in-to al  
 þat lond<sup>25</sup>

Te confermy [þe] bet<sup>26</sup> is lawe: he ber<sup>27</sup> hem uorp in<sup>28</sup>  
 is hond

Ech sikemon<sup>29</sup> [þat] þerto hopede: is hele anon<sup>30</sup> he 108  
 vond.

To teche þat folc þe riȝte<sup>31</sup> lawe: þe ȝerden aboute he  
 ber

<sup>1</sup> aȝe.<sup>2</sup> his.<sup>3</sup> tunge.<sup>4</sup> þangel.<sup>5</sup> sibbe.<sup>6</sup> þe val.<sup>7</sup> omitted.<sup>8</sup> so in H., but  
read mede.<sup>9</sup> a.<sup>10</sup> vpspringe.<sup>11</sup> þreo faire<sup>12</sup> ȝurden.<sup>13</sup> omitted.<sup>14</sup> fairest of

alle þinge.

<sup>15</sup> omitted.<sup>16</sup> MS. helue.<sup>17</sup> and allegat

faire and

grene.

<sup>18</sup> ȝeode.<sup>19</sup> seide.<sup>20</sup> tokning.<sup>21</sup> Vplinome.<sup>22</sup> fair.<sup>23</sup> hi wounde.<sup>24</sup> þer-of.<sup>25</sup> smilde.<sup>26</sup> londe.<sup>27</sup> þe bet.<sup>28</sup> her bar.<sup>29</sup> on.<sup>30</sup> sik man.<sup>31</sup> sone.

- ¶ Þo wende þe Angel to þulke treo, an Appel þer-of he  
nom ;
- 88 þreo Curnels he tok him þer-of seþþe, þo he to him com,  
And bad him þulke Curnels legge vndur his fader tonge  
Whon he weore ded and i-buried, to loke what þer-of  
spronge :
- ¶ Seth wende a-þeyn as he com; þe wey was wel y-sene,  
92 For þe stappes weore al for-brend; and þe oþur wey al  
grene :
- þo he was hom a-þein i-come his fader he fond ded ;  
He dude þe Curnels vndur his tonge, as þe Angel him  
bed,  
And seþþe buriede him, as riht was; in þe Vaal of  
Ebron,
- 96 And bi-swonk his owne mede, þo he nuste non oþer  
whon :
- ¶ Wip-Inne a fewe 3er þeraftur þis Curnels bi-gonne to  
springe ;
- þreo smale 3erden þer woxen, feire þorwh alle þinge ;  
þo heo weoren i-woxen to þe lengþe of an Elne, ich  
wene,
- 100 In þulke stat heo stoden longe and euere-more grene,  
¶ Forte Moyses þe prophete eode her in þis londe  
To leren þe folk of I[s]rael, and he fond þe 3erden stonde:  
“Lo her,” he seide, “gret toknyng of þe holy Trinite,  
104 Of Fader and Sone and Holigost: of þeose 3erden þre”:  
Vp he hem nom wip gret honour, in feir cloþ he hem  
wond ;  
A swote smel þer com a-non out of, þat smelde in-to  
al þat lond :
- To Confermen bet his lawe he bar hem forþ in his  
hond ;
- 108 Vche seek mon þat þer-to hopede his hele a-non he  
fond :
- To teche þat folk þe rihte lawe þe 3erden wip him he  
beer,

The Angel  
takes an ap-  
ple off the  
tree and gives

NOTA.  
three kernels  
of it to Seth.  
He is to lay  
them under  
Adam's  
tongue when  
he is dead.

When Adam  
died Seth did  
as he was  
bidden.

After a few  
years the pips  
began to grow.

Three small  
trees grew up.  
For a long  
time they re-  
mained only  
an eln long.

Moses found  
the trees and  
took them up.

He bore them  
forth in his  
hand and  
healed the  
sick with  
them.

- <sup>1</sup> Sippe þo  
scholde deye.  
<sup>2</sup> silf.  
<sup>3</sup> more þan.  
<sup>4</sup> hie.  
<sup>5</sup> þreo 3eorden.  
<sup>6</sup> Ne 3e dayes.  
<sup>7</sup> er.  
<sup>8</sup> nom.  
<sup>9</sup> þe suotnesse  
... 3erden  
nom. These  
two lines are  
omitted in H.  
<sup>10</sup> omitted.  
<sup>11</sup> þe ne 3eþe  
dai.  
<sup>12</sup> In a durne  
stede.  
<sup>13</sup> þeueninge.  
<sup>14</sup> 3e3.  
<sup>15</sup> whoder.  
<sup>16</sup> omitted.  
<sup>17</sup> heo ynome.  
<sup>18</sup> þreo come.  
<sup>19</sup> what.  
<sup>20</sup> omitted.  
<sup>21</sup> dude arere.  
<sup>22</sup> hou long:  
hi were.  
[fol. 65 b.]  
<sup>23</sup> wite.  
<sup>24</sup> þis.  
<sup>25</sup> in.  
<sup>26</sup> þe.  
<sup>27</sup> wax.  
<sup>28</sup> he3e.  
<sup>29</sup> heo.  
<sup>30</sup> nomore.  
<sup>31</sup> afterward.  
<sup>32</sup> H. omits as  
hi wuste.  
<sup>33</sup> from H.  
<sup>34</sup> Ac euere  
afterward:  
faire ynou hit  
stod.  
<sup>35</sup> onurede.  
<sup>36</sup> god.
- And eke to hele sikemen: two and fourti 3er*  
*Seppe he deie scholde<sup>1</sup>: þe 3erden he sette er*  
*Vnder þe hul of tabor: deide him sulf<sup>2</sup> þer* 112  
*þer stode þe 3erden grene: mo þen<sup>3</sup> a þousend 3er*  
*Vorte Seint dauid þe kyng com: þat was of gret power*  
*So þat he was þoru þe holi gost: ihote vorte heie<sup>4</sup>*  
*To þe hul of tabor: in þe lond of arabie* 116  
*þat he pulke 3erden þre<sup>5</sup>: vette and wiþ him nome*  
*Nye dawes<sup>6</sup> he was þuderward: ar<sup>7</sup> he þuder come*  
*Wiþ gret honur he nom hem up: þo he þe 3erden*  
*vond<sup>8</sup>*  
*þe suotnesse þat þer-of com: velde al þat lond* 120  
*Wiþ gret melodie of is harpe: Seint dauid þe 3erden*  
*nom<sup>9</sup>*  
*And<sup>10</sup> to ierusalem hem [he] ladde: and nyþe dai<sup>11</sup> hom*  
*he com*  
*In a derne stude<sup>12</sup> he hem sette: uor it was in þe euen-*  
*yng<sup>13</sup>*  
*Vorte amorwe þat he iseie<sup>14</sup>: wuder<sup>15</sup> he myzte hem* 124  
*bringe*  
*A morwe þo he com þerto: to one hi were alle icome*  
*And Imored so uaste also<sup>16</sup>: þat hi ne mizte awei be [i]*  
*nome<sup>17</sup>*  
*þat alle þer bicom<sup>18</sup> to on: wat<sup>19</sup> bitokeneþ þis*  
*Bote þat<sup>20</sup> fader and sone and holi gost: al o god it is* 128  
*Seint dauid aboute þis holi 3erde: a strong wal let rere<sup>21</sup>*  
*And nom gode 3eme hou it woxe<sup>22</sup>: fram 3ere to 3ere*  
*þat he myzte at[t]e laste iwete<sup>23</sup>: hou old þat<sup>24</sup> tre were*  
*Wiþ a cercle of seluer he bond: ech 3eres scute pere\** 132  
*So þat wiþpinne<sup>25</sup> þritti 3er: þis<sup>26</sup> tre wox<sup>27</sup> wel heie<sup>28</sup>*  
*Ac it<sup>29</sup> ne wox<sup>27</sup> nammore<sup>30</sup> þer-after<sup>31</sup>: as hi wuste<sup>32</sup> bi*  
*þe [siluer]<sup>33</sup> beie*  
*Ac euer in on þer-after: swiþe vaire it stod<sup>34</sup>*  
*Seint dauid it honured<sup>35</sup> wel: uor he wuste [þat] it* 136  
*was good<sup>36</sup>*

\* H. omits line 132.



And heledē þer-wiþ seke Men; two and Fourti ȝeer :

¶ Sēppe þo he dyen scholde þe ȝerden he sette er

112 Vndur þe Hul of Tabor; and dyede him-self þer :

þo stoden þe ȝerden grene More þen A þousund ȝeer  
Forte seint Dauid þe kyng com þat was of gret pouweer,  
So þat he was; þorwh þe holigost; i-hote forte heize

116 To þe Hul of Tabor; in þe lond of Arabye;

þat he þulke ȝerden fette and heom wiþ him nome :

Nyne dayes he was þiderward er he þider come :

Wiþ gret honour he nom hem vp; þo he þe ȝerden fond : [fol. 29,  
col. 2.]

120 þe swotnesse þat þer-of com fulde al þat lond :

Wiþ gret Melodye of his Harpe seint Dauid þe ȝerden  
nom,

And heom hom to Jerusalem þe Niþe day hom he com; David took  
them to  
Jerusalem.  
In a priue stude he hem sette; þo hit was in þe Euen-  
ynge

124 Forte a Morwe þat he seȝe whodere he hem miȝte  
bringe;

A Morwe þo he com hem to to one ȝerde heo weren  
alle i-come,

And i-Mored also faste þat heo ne mihte ben a-wey  
i-nome;

¶ þo heo weoren alle to on by-come what bi-tokneþ þis

128 But Fader and Sone and Holigost and al o god hit is?

¶ Seint Dauid a-boute þis ȝerden a strong wal he lette  
arere,

And nom good ȝeme hou longe he woxe; from ȝere to  
ȝere;

Wiþ a Cercle he bond hym a-boute; ȝer after ȝere,

132 þat he mihte atte laste i-wite hou old þat treo were;

So þat wiþ-Inne þritti ȝer þis treo wex wel heize,

Ac hit wox no more afterward; and þat he wuste bi  
þe seluerne byȝe;

Ac euere in on afterward Feir and Grene hit stod;

136 Seint Dauid hit honourede wel; for he wuste þat hit  
was good :

Before he  
died he plant-  
ed the trees  
under Mount  
Tabor. There  
they stood  
until David  
found them.

The three  
trees became  
one,  
as a sign of  
the Holy  
Trinity.  
David built a  
strong wall  
around the  
tree.

He put a  
silver ring  
around, to see  
how much the  
tree increased  
yearly.

- <sup>1</sup> off. Po *Seint david* hadde ido: þe sunne of<sup>1</sup> lecherie  
<sup>2</sup> flor. And manslauzt þo<sup>2</sup> he let sle: vor<sup>2</sup> his owe wif vrie<sup>3</sup>  
<sup>3</sup> wyff frire. And our lord nom þer-of wreche gret: swiþe sori he  
 bicom  
 His penaunce he dude vnder þis tre: þat he þer-uore 140  
 nom  
<sup>4</sup> makede ek þane. Per he made eke þen<sup>4</sup> sauter: his sunne<sup>5</sup> vorte bete  
<sup>5</sup> sinncs. Pe raper<sup>6</sup> it him was uorþeue: uor þat<sup>7</sup> [holi] tre so<sup>8</sup>  
<sup>6</sup> whatlikere. swete  
<sup>7</sup> flor þe  
<sup>8</sup> omitted. Po bigon<sup>9</sup> he eke<sup>10</sup> uor is sunne: þe holi<sup>11</sup> temple to<sup>12</sup>  
<sup>9</sup> bigan. rere<sup>13</sup>  
<sup>10</sup> ek.  
<sup>11</sup> olde.  
<sup>12</sup> omitted.  
<sup>13</sup> arere. Swiþe noble in ierusalem ac he deide<sup>14</sup>: in þe fourteþe<sup>15</sup> 144  
<sup>14</sup> H. omits þe.  
<sup>15</sup> fourteþe. 3ere  
 Pe kyng salomon is sonc: þat kyng was seþþe þere  
 After him þe temple bulde: þat he 3are were  
<sup>16</sup> H. omits þer. Two and þritti 3er he was þer<sup>16</sup>-about: and is fader  
 fourtene also  
<sup>17</sup> þritti. So þat it was six and fourti<sup>17</sup> 3er: ar<sup>18</sup> þat worke<sup>19</sup> were 148  
<sup>18</sup> er.  
<sup>19</sup> work. ido  
<sup>20</sup> þat. Po þe<sup>20</sup> work was al-mest ido: hem<sup>21</sup> vailed a vair tre  
<sup>21</sup> him. Pat holi tre<sup>22</sup> was fairest þo: þat hi myzte awer<sup>23</sup> ise  
<sup>22</sup> þe holi tre. Salomon it<sup>24</sup> let velle and hewe<sup>25</sup>: as queinteliche as he  
<sup>23</sup> owar. mizte  
<sup>24</sup> hire. And let it mete and make<sup>26</sup> more bi a fot: þen is 152  
<sup>25</sup> heve and fulle. rizte  
<sup>26</sup> makie. And brozte it [in]-to is rizte stude<sup>27</sup>: and lacy<sup>28</sup> wolde  
 it þer  
<sup>27</sup> stede. Po was it bi a<sup>29</sup> fot to schort: [as euene] as hi mete it er  
<sup>28</sup> legge. Pe carpenters it let[e]<sup>30</sup> adoun: in strong<sup>31</sup> wrappe and  
 grete  
 To noþing þat hi it brozte to: hi ne mizte it make<sup>26</sup> 156  
 Imete  
<sup>32</sup> old. A brugge ouer an olde<sup>32</sup> dich: hi made<sup>33</sup> hit ate<sup>34</sup>  
<sup>33</sup> makede. laste  
<sup>34</sup> atte. Po hi ne mizte in þe temple: to non oper worc it  
 caste

- ¶ Þo seint Dauid i-sunged hedde þe sunne of lecherie,  
 And Mon slaucht þo for Bersabe he lette slen Vrie,  
 Vr lord nom þer-of wreche gret; swiþe sori he bi-com ;  
 140 Vndur þe treo his penaunce he dude þat he þer-fore nom;  
 þer he made þe Sauter; his sunnes forte bete,  
 And þe rapere hit him was for-ziue for þe holy treo so  
 swete :
- ¶ Þo bi-gon he eke for his sunne þe holy Temple to  
 arere,
- 144 Swiþe noble in Jerusalem; ac he dyede in þe fourteneþe David died,  
 3ere :
- ¶ His sone, þe kyng Salomon; þat after him kyng was and Solomon  
 þere, hisson reigned  
 in his stead.
- After him þe Temple bulde forþ þat heo folliche redi  
 were : Solomon  
 buildsthe  
 Temple.
- þeraboute he was þritti 3er; and his fader fourtene  
 also ;
- 148 So þat hit was foure and fourti 3er er þat werk weore  
 i-do :
- þo þat werk was almost redi hem faylede a feir treo :  
 þat holy treo was þe feireste þo; þat me mihte owhere  
 i-seo ; When the  
 work was  
 almost done  
 they wanted a  
 goodly tree.
- ¶ Þe kyng Salomon hit let hewen; As qweynteliche as he  
 mihte,
- 152 And let hit nymen and make more bi a fote þen his rihte ;  
 þo hit was brouht to rihte stude and i-laced scholde  
 beo þer,
- þo was hit bi a foote to schort; as euene as heo  
 meeten er ;
- þe Carpunter hit leyde a-doun in strong wrappe and  
 grete, but the  
 carpenters can  
 do nothing  
 with it.
- 156 To no þing þat he hit euere dude he ne mihte hit  
 maken i-meetete :
- ¶ A brugge ouer an Old dich heo maden þer-of atte laste,  
 For wrappe þat heo ne mihten to non opur werk hit  
 caste :
- They make a  
 bridge with it  
 across an old  
 ditch.

- <sup>1</sup> ȝeode. *Per ouer eode*<sup>1</sup> mony<sup>2</sup> amon: þe wule<sup>3</sup> it þer lay  
<sup>2</sup> meni. Nuste [nozt] alle wat it was: þat defouled it aday<sup>4</sup> 160  
<sup>3</sup> while.  
<sup>4</sup> aledai.  
<sup>5</sup> omitted. *þe quene of saba com þeruorþ: and*<sup>5</sup> anon so heo it  
<sup>6</sup> iseȝ. *isei*<sup>6</sup>  
<sup>7</sup> Honurede. *Honured[e]*<sup>7</sup> it [wel] vaire *and* sat akne<sup>8</sup>: heo nolde  
<sup>8</sup> akneo. *come þerneȝ*<sup>9</sup>  
<sup>9</sup> þerneȝ.  
*Bi anoþer wei heo wende uorþ: to salomon heo com*  
<sup>10</sup> ȝurne. *As heo him hadde wide*<sup>10</sup> isoȝt: to lerny of is wisdom 164  
<sup>11</sup> louerd. *þoru grace þat our lord*<sup>11</sup> hire ȝef<sup>12</sup>: to salomon heo  
<sup>12</sup> ȝaf. *sede*  
<sup>13</sup> þe. *þat þat*<sup>13</sup> tre ne scholde noȝt ligge þer: ȝif<sup>14</sup> he dude  
<sup>14</sup> if. *bi hire rede*  
<sup>15</sup> in. *Vor þer scholde ȝut a mon: deie on*<sup>15</sup> pulke tre  
<sup>16</sup> wham. *þoru wam*<sup>16</sup> al þe lawe of giwes: destrued scholde be 168  
<sup>17</sup> vrþe. *Salomon it let nyme sone: and vnder erþe*<sup>17</sup> it caste  
[fol. 66.] *Wel depe*<sup>18</sup> [fur] fram alle men<sup>19</sup>: *and burede*<sup>20</sup> it swiþe<sup>21</sup>  
<sup>18</sup> deope. *vaste*  
<sup>19</sup> MS. mem.  
<sup>20</sup> burie.  
<sup>21</sup> wel.  
<sup>22</sup> So þat longe *So þat longe þat þer after-*  
*ward.*  
<sup>23</sup> welle. *sprong*  
<sup>24</sup> MS. gret. *And a uair [water] seþþe wiþ god*<sup>24</sup> fisc: boþe dep<sup>25</sup> *and* 172  
<sup>25</sup> II. god. *long*  
<sup>26</sup> fisch gret.  
<sup>26</sup> Meni. *Mony*<sup>26</sup> sikemen þer<sup>27</sup> come: *and* hor vet wesche þere<sup>28</sup>  
<sup>27</sup> þat þer. *Oþer hoden*<sup>29</sup> oþer bapede al: pur hol anon [hi] were  
<sup>28</sup> here fet *þat water hi honurde*<sup>30</sup> muþe: *and* wolde þer-Inne  
<sup>29</sup> wette þere. *wade*  
<sup>30</sup> Here hon-  
<sup>30</sup> den. *moche.*  
<sup>31</sup> noȝt. *Ac hi nuste noping*<sup>31</sup> of þe tre: þat al þe vertu made 176  
<sup>32</sup> an vrþe. *Seþþe it was þer-after longe: þat our lord anerþe*<sup>32</sup> com  
<sup>33</sup> MS. bi- *And þat folc bispek*<sup>33</sup> is dep: *and* hor red<sup>34</sup> þer-of nom  
<sup>34</sup> speke, II. *Pis tre bigon to flete*<sup>35</sup> anon: as our lordes<sup>36</sup> wille  
<sup>35</sup> bispac. *was*  
<sup>36</sup> and here *þe giwes come and founde þat tre*<sup>37</sup> fletynge þer<sup>38</sup> bi 180  
<sup>37</sup> red. *cas*  
<sup>38</sup> fleote. *Hi nome it vp uor it was vil: and ileie hadde þer*  
<sup>39</sup> louerdes. *longe*  
<sup>37</sup> fonde þe *And made*<sup>39</sup> þer-of þe holi rode: our lord [þer] on to  
<sup>38</sup> treo. *honge*  
<sup>39</sup> omitted.

þer ouer eode mony a Mon; þe while þat hit þer lay,  
 160 A nusten not alle hou holy hit was; þat þer ouer eoden  
 al day: .

¶ Þe Qween of Saba com þer forþ; ac anon þo heo hit  
 seiþ,

The Queen of  
Sheba came  
thereby, but  
would not  
cross it.

Honourede hit feire and sat a-kneo; and nolde not come  
 þer neih;

Bi a-nopur wey heo wende; to kyng Salomon heo com,  
 164 For heo hym hedde wel wyde i-souht; to leorne of him  
 wisdom;

Þorwh grace, þat vr lord hire ȝaf, to kyng Salomon  
 heo sede

She  
persuaded  
Solomon to  
remove the  
tree.

þat treo ne scholde ligge þer; ȝif he dude by hire rede,  
 For þer scholde a mon ȝit dye on þat ilke treo,

168 Þorwh whom Al þe lawe of Gywes distruyȝed scholde beo:

¶ Salomon hit let nyme sone and vndur eorþe hit caste,  
 Wel deope and fer from alle men; and buriede hit wel  
 faste;

Solomon  
buried it.

So longe so hit þer-afterward was a wel feir welle sprong,  
 172 A feyr watur wiþ gret \*sich; boþe deop and long;

A well  
sprang up  
there.  
\* ? god. fisch.

Mony seke þat þer comen and wusch heore feet þer-on,  
 Oþur heore honden; oþur baþeden al; heore hele hedden  
 anon:

Many sick  
people bathed  
therein and  
were healed.

þat watur heo honoureden muche and wolden þer-Inne  
 wade,

176 Ac heo nusten no þing of þe treo þat al þe vertu Made:

Seþþe longe þer-afturward þat vr lord on eorþe com,  
 Anon þo þat folk by-speak his deþ and heore Red  
 þerof nom,

When our  
Lord came  
on earth the  
tree began  
to float.

þat treo bi-gon to fleoten a-non; as vr lordes wille was:

180 Þe Gywes comen and founden þat treo fleotynde þer  
 bi cas,

Heo nomen hit vp and for hit was foul and i-leye  
 hedde þer longe,

And maden þer-of þe holy Roode; vr lord þer-on to  
 honge;

The Jews  
thereof made  
the HOLY  
Rood.



- <sup>1</sup> For. *And*<sup>1</sup> þe tre was vil *and* old: *and* to vili our lord  
<sup>2</sup> to vyle oure also<sup>2</sup>  
<sup>3</sup> omitted. *And*<sup>3</sup> þut hem þoʒte þat<sup>4</sup> tre to vair: þat he were þer- 184  
<sup>4</sup> þe. on ido
- <sup>5</sup> croice. *Þe* croys<sup>5</sup> after our lordes<sup>6</sup> dep: vnder erþe hi caste  
<sup>6</sup> louerd. *Þer* hi him to deþe dude: *and* burede it<sup>3</sup> þere<sup>7</sup> vaste  
<sup>7</sup> wel. *And*<sup>8</sup> boþe croys eke þer-wip: þat þe þeues henge<sup>9</sup>  
<sup>8</sup> omitted. on er  
<sup>9</sup> honge.
- <sup>10</sup> er. *Þer* hi leie ar<sup>10</sup> hi were ifounde: mo þen an<sup>11</sup> hondred 188  
<sup>11</sup> tuo. 3er
- <sup>12</sup> omitted. *Þo*<sup>12</sup> titus *and* vaspasian: ierusalem nome  
<sup>13</sup> destreign. *And* destruede<sup>13</sup> alle þe giues: þat neuereft þer hi ne  
<sup>14</sup> ede. come  
*And* al þat lond was ibroʒt: In þe emperours hond of  
rome
- <sup>14</sup> þerof. *And* wip is men al biset: to nyme þer-to<sup>14</sup> gome 192  
*Seþþe* þer com an emperour: þat het adrian  
<sup>15</sup> liþer. *Swiþe* heþene *and* luþer<sup>15</sup> ek: *and* worrede<sup>16</sup> ech cristene-  
<sup>16</sup> werrede. man  
He wuste war þe rode lay: þat god was on ido  
<sup>17</sup> þat. *And* þat cristenemen þe<sup>17</sup> stude honured[e]: wenne<sup>18</sup> hi 196  
<sup>18</sup> whan. [miʒte] come þer-to  
He let a temple of maumet: in pulke stude arere  
<sup>19</sup> aloute. *Þat* me ne vond noþing to loute<sup>19</sup> to: bote maumet'  
þere  
Wenne<sup>20</sup> cristenemen miʒte þuder stele: hi ne dorste<sup>21</sup>  
<sup>20</sup> whan. vor doute  
<sup>21</sup> þerste.
- <sup>22</sup> here. *And* ek aʒen hor<sup>22</sup> herte<sup>23</sup> it was: to eny maumet' 200  
<sup>23</sup> hurte. aloute
- <sup>24</sup> omitted. *Hi* bileuede so al<sup>24</sup> pulke stude: *and* muchedel uor  
fere  
<sup>25</sup> a. *So* þat wipþinne an<sup>25</sup> vewe 3er: no cristenmon [ne] com  
þere  
<sup>26</sup> forʒute. *So* þat pulke stude was: vor-lete<sup>26</sup> mony aday<sup>27</sup>  
<sup>27</sup> men odal. *Þat* no cristenmon ne paynym<sup>28</sup>: nuste war þe rode 204  
<sup>28</sup> cristene. lay.  
<sup>29</sup> man ne  
<sup>30</sup> payn.

For þat treo· was for-oldet· and heo heolden vr lord  
luf̃er also;

184 3it hem þhou3te· þat treo to feir· þat he weore þer-on i-do :

**Þ**At Crois seþþe· aftur vr lordes deþ· depe vndur þe  
eorþe heo hit caste,

After Christ's  
Crucifixion  
the Jews  
buried the  
Crosses.

þer as heo him to deþe dude· and burieden hit swiþe  
faste;

And þe twey Croyses eke þer-bi· þat þe þeoues hengen  
on þer :

188 þer heo ly3en· er heo weore weoren i-founde·, mo þen  
two hundred 3er,

There they  
lie 200 years.

¶ Forte þat Tytes· and Vaspazian· wiþ al heore folk come,  
And al þe Gywes hedden distruyed· and heore pouwer  
by-nome·,

And al þat lond was i-brouht· in-to þe Emperours hond  
of Rome,

192 And mid his Men i-fuld· and bi-set· to nyme þer-of  
Goome :

¶ Ac seþþe þer com an Emperour·, þat hihte Adrian,  
Swiþe heþene· and swiþe luf̃er·, and werrede vche cris-  
tene man ;

Adrian knew  
where the  
Road was,

He wuste wher þe Rode lay· þat God was onne i-do

196 And cristene men þe stude honoureden· whon heo mihten  
come þer-to,

He lette a temple of Maumetes· in þulke stude arere,  
þat me mihte not fynde· to loute to· bote Maumetes  
þere ;

and built a  
heathen  
temple on  
the spot.

Whon Cristene Men· mihten þider stele·, heo durste nout  
for doute,

[fol. 29 b,  
col. 1.]

200 An eke a-3eyn herte hit was· to eny Maumete· a loute,  
So þat heo bi-leueden þulke stude·, and also for fere  
þat wiþ-Inne a fewe 3er þer-after· no cristene mon com  
þere,

Christians  
forsook the  
place.

So þat þulke stude was· for let mony a day,

204 þat no cristene mon ne Painym· nuste where þe Rode  
lay :

At last all  
knowledge  
of the Cross  
became lost.

A noble emperour *per* com seþþe: þat het con-  
stantyn

In batail he was so muche: þat *per* nas of no fyn  
Seþþe com is fon *and* wonne: muchedel of is londe

<sup>1</sup> for to.

He ȝarkedede aday is ost: aȝen hem vorte<sup>1</sup> stonde 208

<sup>2</sup> bataille.  
[fol. 66 b.]

As he toward batail<sup>2</sup> wende: he bihuld up an hei

<sup>3</sup> croice.

Him þoȝte þat a uair croys<sup>3</sup>: up in heuene he sei<sup>4</sup>

<sup>4</sup> seȝ.

<sup>5</sup> he hem  
bigan.

Lettres he sei<sup>4</sup> *per*-on iwrite: he bigon hem<sup>5</sup> to  
rede

<sup>6</sup> þurf.

<sup>7</sup> þis.

<sup>8</sup> þuse.

Wip<sup>6</sup> þes<sup>7</sup> signe þou schalt: maister be þulke<sup>8</sup> lettres 212  
sede

. . . . .  
. . . . .

þe emperour þis vnderstod: þei he heþene were

<sup>9</sup> Ane croice.

<sup>10</sup> makie.

<sup>11</sup> tofore.

A croys<sup>9</sup> he let make<sup>10</sup> sone: þat is men byuore<sup>11</sup> him 216  
bere

<sup>12</sup> stede.

<sup>13</sup> a.

<sup>14</sup> þurf.

In stude<sup>12</sup> of is<sup>13</sup> baner: to batail<sup>2</sup> he wende a-non

*And* þoru<sup>14</sup> vertu of þe holi croys: he ouercom is  
fon

<sup>15</sup> wan.

*And* þe maistrie *and* al is lond won<sup>15</sup>: In a [lute]  
stounde þere

<sup>16</sup> after.

<sup>17</sup> soȝte.

Muche afterward<sup>16</sup> he þoȝte<sup>17</sup> seþþe: wat þulke signe 220  
were

<sup>18</sup> wiseste.

þe wisost[e]<sup>18</sup> men of [al] is lond: biuore him he let  
bringe

<sup>19</sup> enquerede.

*And* enquired[e]<sup>19</sup> of þe croys: wat were þe toknynges

<sup>20</sup> ido.

Hi sede þat at ierusalem: god was [i]do<sup>20</sup> on  
rode

<sup>21</sup> þulke.

*And* þat þe giwes hudde þat<sup>21</sup> crois: as hi vnder- 224  
stode

<sup>22</sup> whan.

<sup>23</sup> ich haue.

<sup>24</sup> Ii. omits

þer þoru.

<sup>25</sup> mi fon.

<sup>26</sup> worde.

<sup>27</sup> of.

<sup>28</sup> er.

Wen<sup>22</sup> ichabbe<sup>23</sup> *per* þoru<sup>24</sup> quap þe emperour: myn fon<sup>25</sup>  
ibroȝt to grounde

Ne worp<sup>26</sup> ich neuer bliþe in<sup>27</sup> herte: ar<sup>28</sup> þe holi crois  
be ifounde

. . . . .  
. . . . .

Seoppe þer com an Emperour þat het Constantyn;  
In werre and batayle he was so muche; þat þer nas  
no fyn;

Then came  
Constantine  
who won  
many battles.

Seppe comen his fon and wonnen muchedel of his  
londe;

208 He ȝarked a day his Ost a-ȝeyn heom forte stonde;

His enemies  
made war  
upon him.

¶ As he touward þe Batayle wende he bi-heold vp an  
heiz,

As he went  
to battle he  
saw a fair  
Cross in the  
sky, upon  
which was  
written "By  
this sign thou  
shalt be  
conqueror."

Him þrouȝte þat a feir Crois In heuene þat he seiȝ;  
Lettres he sayȝ þer-on i-write; he hem bi-gon to Rede:

212 "Wiȝ þis signe þow schalt Mayster beo;" pulke lettres  
sede,

"And wite þe from þy fon; by daye and eke by nihte,  
Whon þow þenkest þer-vppon; spede þou schalt in fihte":

¶ Þe Emperour þis vnderstood; þeiȝ he Heȝene were,

216 A Crois he lette make sone þat his Men by-foren him  
bere,

He caused a  
cross to be  
made and  
borne before  
him in battle,  
and so  
conquered  
his enemies.

In-stude of his Baner; In Batayle a-non,  
And þorwh þe holy Crois he ouercom alle his fon  
And won þe Maystrie; and al his lond in a luytel  
stounde þere:

220 Muche he þouhte þer-afterward what pulke signe were;  
þe wiseste Men of al his lond bi-fore him he lette  
bringe,

And enquerede of þe Crois what weore þe tokenynge:  
Heo seiden him þat in Ierusalem God was don on þe  
Roode,

He made  
enquiry  
concerning  
the Cross.

224 And þe Gywes þat Crois hudden þere; as heo hit vnder-  
stode:

He was told  
that the  
Jews had  
hidden it.

"Whon ichabbe;" quap þe Emperour, "þer þorwh my  
fon i-brouht to grounde,

Ne worþ ich neuere glad of herte; er þe holy Cr[o]is beo  
i-founde":

þo þe Emperour of þe holy Roode so feir Miracle i-seiȝ,

228 He let him Baptizen of seint Siluestre; þe Pope þat þo  
was neiȝ:

Constantine  
was baptized  
by Pope  
Silvester.

· · · · ·  
 · · · · ·  
 · · · · ·  
 · · · · ·

NOTA.

Eleyne *pat* is moder was: to ierusalem he sende  
 To seche after þe holi crois: and heo gladliche vorþ  
 wende

þo heo com þuder heo let crie: as heo hadde hire red  
 Inome

*pat* alle þe giues of þe cite: biuore hire scholde come 236

<sup>1</sup> hi hadde  
 schortliche  
 grete.

þo þe giues i-somned were: hi [hadde] schor[t]liche gret<sup>1</sup>  
 fere

Gret *conseil* hi nome *per-of*: wat þe encheson were

þo sede on *pat* het Iudas: *ich* wene *pat* *ich* wot.

<sup>2</sup> amounten.  
<sup>3</sup> telle.

Wat þis somounce amounty<sup>2</sup> schal: ȝif *ich* [hit] telli<sup>3</sup> 240  
 mot

*Ich* wene þe quene enqueri wole: as heo hap iþoȝt

After þe rode *pat* ihesu crist: was on to deþe ibroȝt

<sup>4</sup> þat non of  
 ȝou ne beo  
 iknowe: ne so  
 wod ne beo.  
<sup>5</sup> Ichi wole.

*pat* non of ȝou be so wod: *per-of* iknowe be<sup>4</sup>:

Icholle<sup>5</sup> ȝou telle (ȝou) in *conseil*: wat my fader tolde 244  
 me

þo my fader Symeon: in is deþ vuel lay

<sup>6</sup> þane.

In *conseil* he was to me iknowe: þo he þen<sup>6</sup> deþ isai

Iudas he sede leue sone: ȝif it bitideþ so

*pat* me enqueri of þe rode: *pat* god was on ido 248

Loke *pat* þou be iknowe *per-of*: raþer þen me þe  
 quelle

<sup>7</sup> ich þe.

*pat* sachee my fader tolde me: in *conseil* ichulle þe<sup>7</sup>  
 telle

<sup>8</sup> atte.

He sede me a lute biuore is deþ: *pat* he was ate<sup>8</sup>  
 dede

To burie in caluarie hul: þe rode þoru comun rede 252

<sup>9</sup> Leoue.  
<sup>10</sup> he.  
<sup>11</sup> cileþ.

Leue<sup>9</sup> fader *ich*<sup>10</sup> sede þo: wat eiled<sup>11</sup> ȝou alas

Wi wolde ȝe him to deþe do: wen he god was

<sup>12</sup> nis.

He sede þoru me nas<sup>12</sup> it noȝt: ac vor he wiþ sede



**P**E holy Rode· I-founde was; as ich ow wolle now telle :  
Constantin þe Emperour· heþene folk gon faste quelle,  
For heo vr lord Ihesu crist· to strong deþ brouhte ;

232 Alle þe heþene Men þat neih him were· sone he brouhte  
to nouhte :

Eleyne þat his Modur was· to Ierusalem heo sende  
To sechen aftur þe holy Rode·, And heo gladliche forþ  
wende ;

þo heo com þidere· heo lette crie·, as heo red hedde  
i-nome,

Constantine's  
mother,  
Helena, goes  
to Jerusalem  
to seek the  
Cross.

236 þat alle Gywes of þe Citée· to-fore hire scholde come :  
þo þe Gywes i-somened were· heo hedden ful gret fere ;  
Gret counseil þei nomen þer-of· what þe enchesun were ;

She summons  
the Jews  
before her.

¶ þo seide on· þat hette Iudas·, "Ich wene þat ich wot  
240 What þis Somouns amounti schal·, 3if ich telle mot :  
Ich wene· þat þe Qweene enquere wole·, as heo haþ  
i-pouht,

Judas tells  
the elders  
concerning  
the Cross.

Aftur þe Roode þat Ihesu crist· to deþe was onne i-  
brouht ;

þat non of ow· ne beo so wod· þat þer-of i-knowe be,

244 In Counseil ich ow telle wole þat my fader tolde me :

¶ þo my Fader Symeon· in his deþ vuel lay,  
In Counseil he was to me i-knowe· þo he on him þe  
deþ i-say ;

Simeon, his  
father, had  
disclosed to  
him where  
the Cross was  
hidden.

"Iudas," he seide, "leoue sone·, 3if hit bi-tydeþ so

248 þat me enquereþ after þe Rode· þat Ihesus was on i-do,  
Loke þat þou beo a-knowe þer-of· er þat me þe quelle ;  
þat Zachée my Fader tolde me· in Counseil ich wol þe  
telle :

He seide me a luytel bi-fore his deþ· þat he was atte  
dede

252 To burien hire· vppe Caluarie Hul·, as heo nomen alle  
to rede" :

¶ "Leoue Fader," i seide, "þo· what eyledde ow Allas  
Whi wolde 3e hym to deþe do·, whonne þat he good was" :

Though Jesus  
was innocent  
the Jews put  
him to death,

¶ He seide· "bi me nas hit nout· ac for þat he wiþ-sede

- <sup>1</sup> Mi.  
<sup>2</sup> oure lawe :  
dude him þe  
dede.
- Myne<sup>1</sup> felawes of hor lawe : hi him broȝte to deȝe<sup>2</sup> 256  
 Seȝpe hi dude him in[to] sepulere : ac he aros to  
 lyue
- [fol. 67.]  
<sup>3</sup> þe.  
<sup>4</sup> wonden.  
<sup>5</sup> þe.
- Fram deȝe þen<sup>3</sup> bridde dai : myd is wunden<sup>4</sup> viue  
 Þen<sup>5</sup> fourteȝ dai þer afterward : to heuene he wende an  
 hei
- <sup>6</sup> Tuelf  
monȝ.  
<sup>7</sup> þerafter.  
<sup>8</sup> monȝ.
- In þe lond of gallile : as al þat fole isei 260  
 Twel[ff] monȝe<sup>6</sup> it was þer afterward<sup>7</sup> : *and* half ȝer<sup>8</sup> *and*  
 more
- <sup>9</sup> prechede  
his lore.  
<sup>10</sup> Oure.  
<sup>11</sup> stenden.
- Þat steuene þat was my broȝer : preched[e] of godes  
 lore<sup>9</sup>  
 Our<sup>10</sup> giwes him ladde wippoute [þe] toun : *and* henede<sup>11</sup>  
 him wiȝ stones
- <sup>12</sup> brusden.
- And* to stronge [deȝe] him broȝte Inouȝ : *and* debrusede<sup>12</sup> 264  
 al is bones
- <sup>13</sup> after þe  
Midewynter :  
to deȝe.
- Þe morwe after mydwynter dai : to deȝe<sup>13</sup> hi him  
 broȝte  
*And* nou he is in [þe] Ioie of heuene : þat he þo  
 aboȝte  
 Þo Iudas hadde þis tale itold : þe giwes sede as hi  
 stode
- <sup>14</sup> so.
- Telle ne hurde we neuer er : þus<sup>14</sup> mucche of þe rode 268  
 Þo þe tyme was icome : biuore þe quene hi come
- <sup>15</sup> Cheoseþ.
- Cheseþ<sup>15</sup> anon quap þe quene : on of þis twei dome  
<sup>16</sup> ȝeo.
- Lif *and* deȝ ȝou is biuore : cheseþ weȝer ȝe<sup>16</sup> wollep  
<sup>17</sup> holie.
- Bote ȝe me fynde þe suete<sup>17</sup> rode : brenne echone [ȝe] 272  
 scholleþ
- <sup>18</sup> tofore.  
<sup>19</sup> eȝe.  
<sup>20</sup> grede.
- Gret fur heo let make : biuore<sup>18</sup> hor alre eie<sup>19</sup>  
 Þe giwes bigonne to crie<sup>20</sup> loude : þo hi þat fur iseie  
 ȝif eny mon wot þer-of hi sede : þanne wot Iudas  
 Vor sachee is fader fader : of gret power was 276  
 Pulke tyme þat ihesus was : on þe rode ido
- <sup>21</sup> and alle  
þobere go.
- Þe quene let nyme þo Iudas : *and* alle þe oȝer<sup>21</sup> lette  
 go  
*And* bed<sup>22</sup> him be iknowe anon : he nolde uor none<sup>23</sup>  
 þinge
- <sup>22</sup> bad.  
<sup>23</sup> no.

256 Mine felawes of vre lawe· þerfore heo him brouhte to dede ;

Seoþþe heo him in þe Sepulcre dude; ac he a-ros to lyue

but he rose again to life the third day.

Fro depe· þe þridde day· mid his woundes fyue ;  
þenne þe fourtiþe day þer-afterward· to heuene he wende an heih,

On the fortieth day he ascended to heauen.

260 In þe lond of Galiléé· þat al þat folk i-seih :

Twelf Moneþ hit was· þer-afterward·, and half a 3er· and more,

þat Steuene· þat my broþer was· preche gon of his lore ;

Stephen, the brother of Judas, was stoned for preaching Christ's lore.

Oure Gywes· him hedde wiþ-oute þe toun· and stenede him wiþ stones,

264 Þerwiþ to depe heo him brouhte· and to brusede his bones :

þe Morwe after Mid-wynter-day· to depe heo him brouhte,  
And nou he is in þe Ioye of heuene· and he hire a-bouhte” :

¶ Þo Iudas hedde his tale i-told· þe Gywes seiden, as heo stode,

Helena again sends for the Jews ;

268 “We ne herde telle neuer er· þus mucche of þe Roode” :

þo þat þe tyme was· bi-fore þe Qweene heo come,  
“Cheoseþ seide þe Qweene þo· of þeose tweye dome ;  
Lyf· and Deþ· is ow bi-fore·, cheseþ wheþer 3e wollen,

she threatens them with death if they will not show her where the Cross is hidden.

272 But 3e· þe Holy Roode me bringe· Brenne vchone 3e schullen” :

Gret Fuir heo lette make· bi-fore heore alre ei3en ;  
þe Gywes bi-gonne to crie loude· þo heo þe fuir i-sei3en,  
And seiden· “3if þer-of eny wot· þenne wot Iudas,

They say that Judas knows all about it.

276 For Zachee· his Fader· fader· of gret pouwer was,  
þulke tyme þat Ihesuc was· on þe Roode i-do” :

þe Qweene· þo lette nyme Iudas· and þe opere heo lette go,

The Queen retains Judas and sends the rest away.

And bad him ben A-knowe·, and þo he nolde for no-þinge

[fol. 29 b, col. 2.]

<sup>1</sup> let in  
strenge  
bringe:  
and wel faste  
bynde.  
<sup>2</sup> þe souþe.

þe quene him lette wel uaste bynde: *and* in strong  
prison bringe<sup>1</sup>

þer wiþþoute mete *and* drinke: seue dawes he lay  
Vor hongur he bigon to crie: wel loude þen seueþe<sup>2</sup>  
dai

<sup>3</sup> beo.

*And* sede bringeþ me of þis wo: *and* ichulle þou lede  
þer ich wene þe rode be<sup>3</sup>: as my fader me sede 284  
þo he out of prison com: myd muche folc he wende

<sup>4</sup> þer.

To þe place as<sup>4</sup> þe rode was: as is fader him kende  
þo he to þe place com: he sat adoun akne

<sup>5</sup> Louerd he  
seide if hit  
beo sop.

<sup>6</sup> þu.

<sup>7</sup> þi.

Lord he sede ȝif it is sop<sup>5</sup>: þat þou<sup>6</sup> god *and* man 288  
be

*And* þat þou [of marie] were ibore: send ous here þin<sup>7</sup>  
grace

<sup>8</sup> þis.

*And* toknyngþe þat we fynde mote: þe rode In þisse<sup>8</sup>  
place

<sup>9</sup> Anon so  
Iudas hadde:  
to oure louerd  
his bone ibede.

Anon so Iudas hadde þis bone: to our lord ibede<sup>9</sup>  
þe hul bigon to quake: *and* out of one stede 292

<sup>10</sup> smot.

þer sprong<sup>10</sup> out a smoke *and* wende an hei: *and* muche  
place fulde

Suettere smul ne myȝte be: þen þe smoke smulde  
þo Iudas þis isei: loude he gan crie

<sup>11</sup> omitted.

Ihesus is one<sup>11</sup> al-miȝti god: ibore of maide marie 296

[fol. 67 b.]

<sup>12</sup> meni o day.

<sup>13</sup> omitted.

Wod is þat bileueþ oþer: as ichabbe mony a-day<sup>12</sup>  
Take ichulle to cristendom: *and* uor-sake þe<sup>13</sup> giwes  
lay

He let him cristeny hasteliche: *and* þo he icristned  
was

<sup>14</sup> nemny.

*And* let him nempne<sup>14</sup> quiriace: þat er het Iudas 300

<sup>15</sup> schoule.

þo nome hi spade *and* schole<sup>15</sup>: *and* ner þe place wende

<sup>16</sup> Deope.

<sup>17</sup> vp.

<sup>18</sup> wende.

Depe<sup>16</sup> hi gonne to delue: þer as þe smoke out<sup>17</sup> kende<sup>18</sup>  
So þat hi founden roden þre: þo hi hadde idolue  
longe

<sup>19</sup> omitted.

<sup>20</sup> Biside oure  
louerdes  
croice hi  
gonnen hi  
fynde: þo  
nusten hi of  
þe þreo.

Our lordes rode *and* þe<sup>19</sup> oþer two: þat þe þeues were on 304  
an-honge

Biside our lord him to scende: þo nuste hi of þe þre<sup>20</sup>

- 280 Þe Qweene him lette þo faste bynde and in-to strong  
 prison bringe,  
 Wip-oute mete and drinke þer seue dayes he lay;  
 For strong hunger loude he criede þene seueþe day,  
 And seide "bringeþ me of þis wo and ich ow wole telle  
 and lede
- 284 Þer-as ich weneþ þat þe Roode beo, as my fader me  
 sede":
- þo he out of prisun com mid mucche folk he wende  
 To þe place þer þe Roode was, as his fader him kende;  
 þo he to þe place com A-down he sat on kneo,
- 288 Lord he seide, "ȝif hit is soþ þat þow God and Mon beo,  
 And þat þow of Marie weore i-boren send vs nou þi  
 grace  
 Sum toknyngþ þat we fynde mowe þe Roode in þis  
 place":
- ¶ Anon þo Iudas þis bone hedde to vr lord i-bede,
- 292 Þe Hul bi-gon to qwake and out of one stede:  
 A smoke sprong out and wende an heiȝ, and mucche  
 place fulde,  
 Swettore þing nas neuer non þen þe smoke smulde:  
 þo Iudas þis i-sayh loude he bi-gon to crye,
- 296 "Ihesus is one Almihti God, i-bore of Mayde Marie;  
 Wood is þat eni oþur by-leeueþ as i-chabbe mony a day,  
 Taken i-chulle to Cristendom ich forsake Gywene lay":  
 He let him cristene hastiliche and þo he i-cristened was,
- 300 He let him nempnen Quiriak þat er he hette Iudas":
- ¶ þo nomen heo spade and<sup>1</sup> schouele and ner þe place  
 wende,
- Deope heo gonne to delue þer as þe smoke out wende;  
 So þat heo founden Roodes þreo þo heo hedden i-doluen  
 longe,
- 304 Þe Roode þat God was on i-do and þat þe twey þeues  
 were on an honge  
 Bi-syden vr lord him to schende, ac he nuste which of  
 þe þreo

Judas is  
 thrust into  
 prison, and  
 kept without  
 food.

On the  
 seventh day  
 he offers to  
 tell all he  
 knows about  
 the Cross.

He is taken to  
 Calvary, and  
 offers up a  
 prayer.

The Cross is  
 discovered.

Judas  
 becomes a  
 Christian, and  
 is called  
 Quiriak.

<sup>1</sup> MS. sand.

Three Crosses  
 are  
 discovered.



<sup>1</sup> þe.  
<sup>2</sup> which.  
<sup>3</sup> Ac.

Þat<sup>1</sup> holi croys þat hi soʒte: wuch<sup>2</sup> it myʒte be  
*And*<sup>3</sup> napeles hi nome alle þre: *and* toward toun  
 bere

<sup>4</sup> gode.

To eleyne þe gode quene: wiþ wel glade<sup>4</sup> chere 308

<sup>5</sup> atte.  
<sup>6</sup> none.

Bi þe wei ate<sup>5</sup> heie non<sup>6</sup>: me gan aʒen hem<sup>7</sup> bringe

<sup>7</sup> him.  
<sup>8</sup> in a bere.

A ded [ʒung] man vp an bere<sup>8</sup>: toward burynge

<sup>9</sup> nom þat o  
 Rode.  
<sup>10</sup> vpe.

Quiriac nom þe one<sup>9</sup> rode: *and* ef[t]sone þe oþer

*And* leide vp<sup>10</sup> þis dedeman: ac he ne aros vor 312  
 noþer

Hi leide þe þridde him upon: *and* he aros wel  
 blyue

*And* bigan to þonky godes sone: þat broʒte him fram  
 deþ<sup>11</sup> to lyue

<sup>11</sup> deþe.

NOTA.  
<sup>12</sup> ʒullinge.  
<sup>13</sup> loude gan  
 to.

Þo com þe deucl ʒollyinge<sup>12</sup> uorþ: [*and*] loude he gan<sup>13</sup>  
 grede

<sup>14</sup> for euere.

Alas nou is my myʒte ido: euermo<sup>14</sup> he sede 316

<sup>15</sup> alle.

Ihesus ihesus wat þencstou: al<sup>15</sup> folc to þe lede

<sup>16</sup> þu hast her  
 a man iʒeue:  
 þing.  
<sup>17</sup> drede.

Þou hast her in-warde iʒeue man: þing<sup>16</sup> þat ich mest of-  
 drede<sup>17</sup>

<sup>18</sup> wham.

Þoru wan<sup>18</sup> ich was verst ouercome: *and* nou icham al  
 [ibrouʒt] to grounde

<sup>19</sup> while.  
<sup>20</sup> he.

Alas þulke sori wule<sup>19</sup>: þat it<sup>20</sup> was euer ifounde 320

Vor Inabbe power non so gret: anerþe among manne  
 ʒif hi makeþ þe fourme of þe croys: þat Ine mot anon  
 þanne

<sup>21</sup> ich wot.

Þer-uore ichot<sup>21</sup> þat ech man: wole nou þat soþe ise

<sup>22</sup> makeþ.

Þat þe croys me hap<sup>22</sup> ouercome: *and* al bileue me 324

<sup>23</sup> þisne.

Alas alas þis<sup>23</sup> tyme: nou ich worþ [al] vor-sake

<sup>24</sup> on so.

Iudas Iudas wat was þe: wi wostou þus on<sup>24</sup> take

<sup>25</sup> þurf on þat.

Þoru þat<sup>25</sup> Iudas was ihote: ihesus to deþe ich  
 broʒte

<sup>26</sup> ich was.

*And* þoru Iudas icham<sup>26</sup> ouercome: *and* ibroʒt to 328

<sup>27</sup> tit.

noʒte

<sup>28</sup> neuere.

<sup>29</sup> strenge.

Me ne tid<sup>27</sup> neuereft<sup>28</sup> strenge<sup>29</sup> non: bote eny mon

<sup>30</sup> omitted.

<sup>31</sup> hi.

<sup>32</sup> Suy.

wole<sup>30</sup> wiþ<sup>31</sup> wille

\* originally  
 spille but  
 altered to  
 spille.

Seruy<sup>32</sup> me to paie is flesc: is soule vorte spille\*

- Pe holy Crois þat heo souhten· whuch of þe preo hit  
mihte beo ;
- Ac nopeles heo nomen alle preo· and toward tounne hem  
bere
- 308 To Eleyne þe goode Qweene· wiþ wel glade chere ;  
Bi þat hit was heiȝ non· me gon aȝeyn hem bringe  
A ded Monnes bodi· vppon A bere· to-ward buryinge ;  
Quiriak nom þis o Rode· and eft-sone þe oþer,
- 312 And leyde vppe þis dede Mon·; ac he ne a-ros for  
nouþer ;
- He leyde þe þridde him vppon· and he a-ros wel blyue,  
And bi-gon to þonke Godes sone· þat him brouhte to  
lyue :
- ¶ Þo com þe deuēl ȝellynde forþ· loude he gon crie and  
grede,
- 316 “Allas nou is my power a-go·,” her-after more he sede ;  
“Ihesus Ihesus· what þenkestou·; Alle folk to þe lede,  
Þou hast here in Monnes warde· þing þat ich mest drede,  
Þorw whom· ich furst was ouercome· and nou I· am al to  
grounde ;
- 320 Allas þulke sori while· þat heo was euere i-founde,  
For ich nabbe nou· power so gret· on eorþe a-mong  
Menne ;
- ȝif me fourmeþ enes þe Crois· anon ich mot go þeonne,  
þer-fore ich wot þat eueri mon· wol nou þe soþe i-se,
- 324 þat þe Crois me haþ ouercome· and al my power bi-nome  
me ;
- Allas þat ich þis tyme i-sayh· nou ich worþ al forsake !  
Iudas Iudas· what was þe· whi woldestou þus on take,  
þorwh on Iudas þat was i-hote· Ihesuc to deþe was  
i-brouht,
- 328 And þorw a Iudas ich am ouercome· and i-brouht to  
nouht ;
- Strengþe ne worþ me neuer non· bote eny mon wole mid·  
ville
- Seruen me to payen his flesch· his soule forte spille ;
- As they were  
going toward  
Jerusalem,
- they meet  
men bearing a  
corpse.
- They apply  
the Crosses to  
the body.
- The Holy  
Rood causes  
the corpse to  
revive.
- The Devil  
came yelling  
and  
complaining  
that his  
power had  
been taken  
from him.
- A Judas had  
brought Jesus  
to death, and  
by a Judas  
Satan was  
brought to  
nought.

- <sup>1</sup> Whan.      Wen<sup>1</sup> my strengþe is me bynome: vondi ich mot [mid] gynne
- <sup>2</sup> enl soule      And myd treson 3if ich may: eny man to me wynne<sup>2</sup> 332  
awynne.
- <sup>3</sup> þis.      I ne may her no leng bileue: vor þat<sup>3</sup> me þencheþ longe
- <sup>4</sup> þe.      Vor þat<sup>4</sup> croys þat is me so<sup>5</sup> ney: In pyne icham wel<sup>6</sup>  
<sup>5</sup> omitted.  
<sup>6</sup> ful.      stronge
- <sup>7</sup> hunne.      Go henne<sup>7</sup> anon quap Iudas: ne com her neuereft  
more<sup>8</sup>
- <sup>8</sup> com þu her      I-founde it is þei it late be: þat ouercome hap al<sup>9</sup> þi 336  
nomore.  
[fol. 68.]      lore
- <sup>9</sup> ouercomeþ      He þat her þis dede man: fram deþe brozte to lyue  
al.      Pulte þe [her] wiþ is power: In-to helle grounde blyue  
Muche was þat<sup>10</sup> Ioie of þe crois: þat [men] made<sup>11</sup> þo  
þere
- <sup>10</sup> þe.      Wiþ gret song and procession: þe quene hi it<sup>12</sup> bere 340  
<sup>11</sup> makede.      Iudas nom þo cristendom: and þo he ibaptised was
- <sup>12</sup> his.      He let him nempne<sup>13</sup> quiriac: þat er<sup>14</sup> het Iudas  
He let him nempne<sup>13</sup> quiriac: þat er<sup>14</sup> het Iudas  
<sup>13</sup> nemni.  
<sup>14</sup> erst.  
<sup>15</sup> a.      Pe quene of seluer and [of] gold: an<sup>15</sup> riche seryne  
wrozte
- <sup>16</sup> omitted.      And<sup>16</sup> of 3ymmes presioue<sup>17</sup>: and þe rode þer-on brozte 344  
<sup>17</sup> preciouses.  
<sup>18</sup> Vpe.      Vp<sup>18</sup> þe hul of caluary: þer hi þe rode founde
- <sup>19</sup> þe.      A noble chirche heo let rere: ihered be þulke<sup>19</sup> stounde
- <sup>20</sup> desirede.      Þo desired[e]<sup>20</sup> þe quene muche: after þe nailes þre  
War-wiþ our lord was: Inailed to þe tre 348
- <sup>21</sup> 3eode.      Quiriac þat het er Iudas: wende<sup>21</sup> to þe place  
As þe crois ifounde was: and bad our lordes grace  
þat he 3if is wille were: þe þre nailes him sende  
þe nailes wiþ gret liþtinge: out of þe erþe wende 352
- <sup>22</sup> hem.      Quiriac þonkede oure lord crist: wiþ gret Ioie he is<sup>22</sup>  
nom  
And tok hem eleyne þe gode quene: þo he to hire com.

. . . . .

. . . . .

. . . . .

. . . . .

Whon my strengþe is neih by-nome fonde ich mot wip  
ginne

332 And mid tresun ȝif ich may eny Men to me winne;  
I may here no lengore bi-leue for þis me pinkeþ longe,  
For þe Crois þat is me bi-fore in payne ich am wel  
stronge” :

¶ Iudas seide; “go henne a-non ne cum þou here no  
more,

Judas bids  
Satan begone,  
for his power  
is at an end.

336 I-founden is þeih hit late beo þat ouercomen hap al þi  
lore;

He þat her is þe dede mon fro dep i-brouht to lyue  
Pult te wip þi pouwer al in-to helle wel blyue”:

“ May Christ  
thrust thee  
quickly into  
Hell,” he said.

Muche was þe Ioye of þe Crois þat me þo made þere,

340 Wip gret song and processiouȝ þe Qweene heo hire bere;

¶ Iudas nom cristendom and þo he i-cristened was

He let him nempne Quiriac þat er heihte Iudas:

¶ Þe Qweene of Seluer and of Gold A gret Schrine heo  
wrouhte,

The Queen  
made a great  
shrine of  
silver and gold  
and placed  
the Rood  
therein.

344 And of ȝymmes preciouȝe and þe Roode per-Inne brouȝte,  
Vppe þe hul of Caluarie per heo þe Roode founde;

A Feir Church heo lette a-rere i-heried beo pulke  
stounde!

A fair church  
she then  
reared.

¶ Þo þe Qweene desirede muchel aftur þe nayles þreo,

348 Wherwith vr lord was I-nayled to þe treo;

Quyriac þat er hihte Iudas wende to þe place,

þer as þe Crois i-founde was, and bad vr lord of grace  
þat God, ȝif his wille were, þe þreo Nayles him sende;

Then she sent  
for Judas,  
and bade him  
make search  
for the nails.

352 Þe Nayles wip lihtynge gret vp of þe eorþe wende;

Quiriac þonkede Ihesu crist wip gret Ioye he hem nom,  
And tok hem Elecne þe goode Qweene þo he to hire  
com;

Judas finds  
them.

¶ Þus was þe holy Roode i-founde þe pridde day of May

356 þat we clepeþ in holichirche þe Holy Roode day;

Quiriac þat þe holi Roode fond Bisschop seþþe he was,

In heuene he is nou seint Quiriac þat furst hette  
Iudas;

Thus was the  
Rood found  
on the third  
day of May.

• • • • •  
 • • • • •  
 • • • • •  
 • • • • •

<sup>1</sup> þat was.

<sup>2</sup> wite.

<sup>3</sup> omitted.

<sup>4</sup> heo.

<sup>5</sup> Meni.

<sup>6</sup> was hit.

<sup>7</sup> me.

<sup>8</sup> Of hire  
festen as hi  
falleþ.

<sup>9</sup> Of cristene  
men al þat.

<sup>10</sup> wan.

<sup>11</sup> al þat lond.

**P**e Holi rode was<sup>1</sup> ifounde: as 3e witeþ<sup>2</sup> in may  
*And*<sup>3</sup> an-hansed was<sup>4</sup> in septembre: þe holi rode day 364  
 Mony<sup>5</sup> azer was<sup>6</sup> bitwene: riȝt is þat we<sup>7</sup> telle  
 Of eiper feste after oþer<sup>8</sup>: nouþer bileue I nelle  
 A kyng þer was in perce þo<sup>3</sup>: cosdroe was is name  
 Cristemen þat<sup>9</sup> he fond: he broȝte alle<sup>3</sup> to schame 368  
 Wiþ his power he won<sup>10</sup> also: alle þe londes<sup>11</sup> þer aboute  
 þo he com to ierusalem: of þe sepulcre he was in  
 doute

<sup>12</sup> louerd.

<sup>13</sup> þeron.

<sup>14</sup> hit iseȝ.

<sup>15</sup> luper.

<sup>16</sup> þerste.

<sup>17</sup> þer neȝ.

<sup>18</sup> þider.

þat our lord<sup>12</sup> was on<sup>13</sup> ileid: anon so he þis isei<sup>14</sup>  
 Vor al is power þat was so luper<sup>15</sup>: he ne dorste<sup>16</sup> come 372  
 þer nei<sup>17</sup>  
 Ac<sup>3</sup> a partie of þe suete croys: þat Sainte Eleine þeder<sup>18</sup>  
 broȝte

<sup>19</sup> aȝe: nō-  
more þider.

He tok wiþ him<sup>3</sup> *and* wende aȝen: nammore þuder<sup>19</sup> he  
 ne þoȝte  
 Of þulke tre he was wel<sup>3</sup> prout: þei he<sup>3</sup> him-sulf luper<sup>15</sup>  
 were

A swiþe hei tour of gold *and* seluer: he let him sone 376  
 rere<sup>20</sup>

<sup>20</sup> silf arere.

<sup>21</sup> preciouses.

<sup>22</sup> þe sterren.

<sup>23</sup> turnde.

<sup>24</sup> a þundre.

<sup>25</sup> makede.

<sup>26</sup> men men.

ȝymmes *and* stones presious<sup>21</sup>: þer-aboute he let do  
 þe fourme of sonne *and* mone: *and* of<sup>3</sup> sterres<sup>22</sup> also  
 Scyne as it hem-sulf were: *and* turne<sup>23</sup> aboute vaste  
 As þondring<sup>24</sup> he made<sup>25</sup> eke ofte: þat mucche folc<sup>26</sup> 380  
 agaste

<sup>27</sup> þurf.

<sup>28</sup> þat folc iseȝ  
ofte.

<sup>29</sup> makie.

[fol. 68 b.]

þoru<sup>27</sup> smale holes myd queyntise: þat water ofte<sup>28</sup> þere  
 He made<sup>25</sup> valle adoun to grounde: riȝt as it reyn were  
 As veruorþ as couþe eny man: make<sup>29</sup> myd queyntise



- By-seche we þe holy Roode þat brouhte þe deuel to  
grounde,
- 360 And seint Quiriac and seint Eleyne; þorwh whom heo  
was i-founde,  
þat heo bi-sechen God for vs; þat on þe Roode schedde  
his blood,  
þat we mote to þe ioye of heuene come þat is so swete  
and god. Amen
- 364 **P**E holi Roode was i-founde as 3e witeþ in May,  
Honoured he was seppe in Septembre þe holi  
Rode day;  
Mony a 3er þer was by-twene; riȝt is þat we telle,  
Hou þis feste was by-gonne for-soþe lyȝen i nulle:  
A kyng þer was on eorþe þo; Cosdre was his nome,  
368 Cristene Men þat he mihte fynde he brouȝt hem alle to  
schome;  
Wiþ his luþer power he won also al þe londes þer-aboute,  
þo he com to Ierusalem of þe sepulcre he hedde doute,  
þat vr lord was Inne i-leyd a-non so he þis i-seih,  
372 For al his power þat was so luþer ȝit ne dorst he come  
þer neih,  
Ac a partye of þe swete Crois þat seint Eleyne pider  
brouhte  
He tok wiþ him and wende a-ȝein no more pidere he  
ne þouhte;  
Of pulke treo he was wel proud; þeiȝ he him-self heþene  
were,  
376 A swiþe heiȝ tour of Gold and Seluer he let him sone  
a-rere,  
Of ȝimmes and of stones precious þer-aboute he lette do;  
Fourme of Sonne and of Mone and of Sterres also  
Schinen; as hit hem-self were; and tornen a-boute faste,  
380 And pundringe he made ek þat þe folk ofte a-gaste,  
Mid smale holes þorwh queyntyse þat watur ofte þere  
He made hit ofte to grounde falle as þeiȝ hit Reyn were,  
As ferforþ as couþe eny mon make mid queyntyse,

[fol. 30,  
col. 1.]  
Beseech the  
Holy Rood,  
St. Quiriac  
and St.  
Helena, to  
intercede for  
us with God,  
so that we  
may come to  
Heaven's joy.

The Holy  
Rood was  
found in  
May,  
honoured it  
was in  
September.

There was a  
king named  
Cosdre, a  
persecutor of  
Christians.

He conquered  
many lands.

He came to  
Jerusalem,  
and took  
possession of  
a part of the  
sweet Cross,  
of which he  
was very  
proud.

He reared a  
high tower,

and imitated  
the heavens,  
with sun,  
moon, and  
stars, &c.,  
and also  
thunder and  
rain.

<sup>1</sup> makede.  
<sup>2</sup> in.  
<sup>3</sup> bi.  
<sup>4</sup> gan ryne.  
<sup>5</sup> me seop  
 selpe prute.  
<sup>6</sup> MS. *godcs*.  
<sup>7</sup> þe.  
<sup>8</sup> a.

þe fourme as it an heuene were: he made<sup>1</sup> on<sup>2</sup> alle wise 384  
 Wende aboute myd<sup>3</sup> queyntise: *and* as reyn ofte reyne<sup>4</sup>  
 Ac me such wel selde luper prute<sup>5</sup>: come to gode<sup>6</sup> fine  
 Anouewar is<sup>7</sup> tour amydde al pis: is<sup>8</sup> sege he let rere  
 In is riȝt half he made an sege: is on sone he sette 388  
 pere<sup>9</sup>

<sup>9</sup> H. omits  
 this line.  
<sup>10</sup> on.

To sitte him-sulf as<sup>10</sup> a god: in heuene as þei it were  
 As it were in stude of godes sone: þat non defaute  
 nere<sup>11</sup>

<sup>11</sup> H. omits  
 this line.  
<sup>12</sup> sette.  
<sup>13</sup> to him me  
 sette.  
<sup>14</sup> As in þe.  
<sup>15</sup> lifthalf me.  
<sup>16</sup> He.

In is lifthalf he made<sup>12</sup> anoper: a uair cok he let vette<sup>13</sup>  
 In<sup>14</sup> stude of þe holi gost: in is lifthalf bi him<sup>15</sup> sette 392  
*And*<sup>16</sup> sat him-sulf al amyde: þe fader as þei it were

<sup>17</sup> moche.  
<sup>18</sup> maister.  
<sup>19</sup> Ac.  
<sup>20</sup> hit was a  
 bastard.  
<sup>21</sup> þat.  
<sup>22</sup> at.  
<sup>23</sup> he hurde.  
<sup>24</sup> werrede.

*And* sone *and* holi gost biside: gret<sup>17</sup> prute was pere  
 Nou was pis a wonder<sup>18</sup> hyne: *and* a wonder god also  
*And*<sup>19</sup> euer me þenep he was abast<sup>20</sup>: *and* also<sup>21</sup> him com to 396  
 Eraclius þe emperour þat cristene was of<sup>22</sup> rome  
 Of pis mysuarynge prute: hurde<sup>23</sup> telle ilome  
 Wiþ is ost he wende in-to is lond: *and* worrede<sup>24</sup> on him  
 uaste

<sup>25</sup> omitted.

In is heuene he<sup>25</sup> sat as a god: þat noþing him ne 400  
 agaste

<sup>26</sup> ylþeste.  
<sup>27</sup> omitted.  
<sup>28</sup> and.  
<sup>29</sup> out of.

So þat is eldest<sup>26</sup> sone: he het wende<sup>27</sup> ate laste  
 Aȝen þe emperour wiþ<sup>28</sup> is ost: *and* of<sup>29</sup> þe lond him  
 caste

<sup>30</sup> deignede.  
<sup>31</sup> H. omits  
 vor him.  
<sup>32</sup> omitted.  
<sup>33</sup> No more.  
<sup>34</sup> mid an  
 vrþlich man.

Vor him ne dedeyned<sup>30</sup> noȝt vor him<sup>31</sup>: of is heuene  
 ene<sup>32</sup> alizte

Nammore<sup>33</sup> þen it were a god: wiþ erpliche men<sup>34</sup> to 404  
 fiȝte

<sup>35</sup> omitted.  
<sup>36</sup> mid.  
<sup>37</sup> forþ wende.

His oper<sup>35</sup> sone wiþ<sup>36</sup> is ost: aȝen þe emperour wende<sup>37</sup>  
 þo hi toward þe<sup>35</sup> batail come: hor eiper to oper sende

<sup>38</sup> þat.

þat hi bitwene hem-sulue two: þe<sup>38</sup> batail scholde do

<sup>39</sup> þost al.  
<sup>40</sup> þat noman  
 ne.

*And* al hor ost<sup>39</sup> stonde *and* biholde: *and* none<sup>40</sup> come 408  
 perto

<sup>41</sup> wheder  
 aboue oper.  
<sup>42</sup> and after.  
<sup>43</sup> hit diȝte.  
<sup>44</sup> was  
 ymaked.  
<sup>45</sup> to-gadre.

*And* weper of hem aboue<sup>41</sup> were: hadde scholde þe myȝte  
 Of operes men *and* al is lond: after<sup>42</sup> is wille diȝte<sup>43</sup>  
 þo pis vorward ymad was<sup>44</sup>: harde<sup>45</sup> hi smyte to grounde

384 þe fourme as hit heuene were he made on alle wyse ;

A-nouwarde his Tour amidde al þis his sege he lette  
a-rere,

388 In his Riht half he made a sege his o sone he sette þere,  
To sitten onne him-self as a God in heuene as þeih  
hit were :

He set  
himself up as  
God the  
Father.

His son  
personated  
God the Son,

In-stude as þeih hit were godes sone pat no-de-faute nere ;  
In his Luft half he made a-noþur and feir he lette fette

392 In-stude of þe holi-gost, bi his Luft half he him sette,  
And sat him-self a-midde þe Fader as þeih hit were ;  
And sone and Holi-gost bi-side gret pruyde was þere :

and a third  
person  
represented  
the Holy  
Ghost.

**E**raclius þe Emperour pat cristene was of Rome,  
Of þis mis farinde pruyde he herde tellen ofte and  
i-lome ;

' Eraclius,'  
Emperor of  
Rome, heard  
of this,

In-to his lond he wende wip his Ost and werrede wip  
him wel faste ;

and made  
war upon  
Cosdre.

400 In his heuene he sat as a God, as þeih him no-þing ne  
a-gaste,

Him ne deynede not ones for him of his heuene a-lihte,

404 No more þen hit weore a God wip erpliche mon to  
fihte ;

But the  
heathen  
Emperor  
would not  
alight from  
his heaven.

His sone a-zein þe Emperour mid his Ost he sende,  
þo he to þe Batayle come er eiper to oþer wende,  
pat heo bi-twene hem-selue two þe Batayle scholde do,

408 And al heore Ost stonde and bi-holden and no mon  
come þer-to,

His army was  
conquered by  
Eraclius,

And wheþer of hem so a-boue were hadde scholde þe  
mihte

Of þe operes Men and his lond after his wille dihte ;  
þo þe forward was ymad to-gedere heo smite to grounde,

- 1 makeðe. *And fozte as it was hor rizte: and made<sup>1</sup> harde wounde* 412
- 2 and atte. *Ate<sup>2</sup> laste þe emperour: þen oþer ouercom*  
*And as vorward was al is fole: in is baundone nom*
- 3 euerichon. *And let hem cristny echon<sup>3</sup>: and siwy after his<sup>4</sup> wille*
- 4 say him to.  
 5 omitted. *And þis luper kyng sat euer atom: in is heuene wel<sup>5</sup> 416*  
*stille*  
*As a<sup>5</sup> god and nuste nozt: þat he was byneþe ibrozþ*
- 6 tolde. *And so vuele his men him louede: þat hi ne warnde<sup>6</sup>*  
*him nozt*
- 7 to. *Þis emperour him wende vorþ: in-to<sup>7</sup> þis heuene an hei*  
*He<sup>8</sup> vond him sitte as a god: his sone him sat wel ney<sup>9</sup> 420*  
*Heil be þou he sede þou<sup>10</sup> false god: in þin false heuene*  
*ifounde*
- 11 beoþ ne3. *Nym þin sone and þin holi gost: vor 3e beþ ney<sup>11</sup>*  
*aswounde*  
 [fol. 69.] *Bi him þat þou þe makest<sup>12</sup> after: þat þolede uor ous<sup>13</sup>*  
*wounde*
- 12 makedest.  
 13 þolede  
 harde. *Bote þou wole on him bileue: þou schalt [her] in astounde 424*  
*Of myn hond<sup>14</sup> þolie dep: and þi prute be ibrouzte to*  
*grounde*
- 14 myne  
 honden. *Vor al þin heuene Inele bileue: ne<sup>15</sup> uor mark ne pounde*  
*Nai sertes quap þis oþer: þou ne schalt me [nozt] so lere*  
*þat ichulle abuye<sup>16</sup> to eny man: bote he herre<sup>17</sup> þen 428*  
*ic/ were*  
*þe emperour drou out is swerd: and smot of is heued*  
*rizt þere*
- 18 teoþe. *His 3onge sone þat sat him bi: þat was in is teþe<sup>18</sup> 3ere*  
*He let him<sup>19</sup> cristny and make<sup>20</sup> kyng: of al is fader lond*  
*His men he 3ef al þat seluer clanliche: þat he þer 432*  
*uond*  
*Myd þe gold and myd þe seluer: þat he vond also þere*  
*þe chirchen þat þe oþer hadde destrued: þer-wip he let*  
*rere*
- 21 makede  
 þat lond.  
 22 bileoued:  
 al in.  
 23 on god  
 bileoue.  
 24 hi. *And made alond<sup>21</sup> þer<sup>19</sup> wel bileued: and libbe in<sup>22</sup>*  
*godes lawe*  
*Alle þat nolde turne to god<sup>23</sup>: he<sup>24</sup> brozte sone of dawe 436*

412 And fouȝten as heore riȝte was and maden harde wounde,  
Ac atte laste þe Emperour þe oþur ouer-eom

and his  
kingdom fell  
into his  
hands.

He compelled  
the people to  
become  
Christians.

And al his folk; as forward was; in his baundun nom,  
¶ He lette cristen euerichone and suwen him to his wille;  
416 Þis luper kyng sat euere a-tom. In his heuene wel stille,  
As A God and nuste not þat he was bi-nepe i-brouht,  
And so vuel he was bi-loued of his men þat heo nolden  
him telle nouht;

¶ Þis Emperour him wende forþ in-to his heuene an heih,  
420 He fond him sitte þere as a god his sone him sat wel  
neih;

Eraclius finds  
Cosdre on  
his throne in  
his false  
heaven.

“Heil,” he seide, “sire false god in þis false heuene  
i-founde,

Mid þy sone and mid þin hori-gost\* ȝe beþ neih a-  
swounde;

\* (sic) hori  
gost — a  
dirty ghost?  
(intended as a  
pun.)  
He bids him  
come down  
and believe  
on Jesus  
Christ.

Bi him þat þou makest þe aftur þat for vs þolede wounde,  
424 But þou wolle on him bi-leue þou schalt here in a stounde  
Of myn hond þole deþ and þi pruyde ben i-brouht to  
grounde;

For al þin heuene y nul bi-leue ne for Mark ne for  
pounde”:

¶ “Nay Certes,” qu[o]d þis oþer, “þou ne schalt me not  
so lere,

Cosdre  
refuses to  
obey,

428 þat ich to eny mon schule a-bouwe bote he herre þen  
ieh were”:

¶ Þe Emperour drouȝ out his swerd and smot of his hed  
riht þere:

and loses his  
head.

His ȝongeste sone þat bi him sat þat was in his tenþe  
ȝere,

His son, ten  
years of age,  
is baptized.

He let him cristene and make kyng of al his fader lond;

432 His Men he ȝaf al þat seluer þat he pere fond,

¶ Mid þe Gold and riche þinges þat he fond þere;

þe chirehes þat þe schrewe destruyde he lette þer-wiþ vp  
a-rere,

Eraclius  
rebuilds the  
ruined  
churches.

And made al þat lond in god bi-leue þere in Godes lawe;

436 Alle þat nolde turne to God he brouȝt hem sone of dawe:



- <sup>1</sup> Rode.      Þe holi crois<sup>1</sup> þat he vond þere: þat god was on ido  
Adoun he nom wiþ gret honur: *and* ladde wiþ him also
- <sup>2</sup> burgh.      To þe boru<sup>2</sup> of ierusalem: *and* þo he com þer biside  
Vp þe hul of olyuet: an stounde he gan abide 440  
Al þat folc aboute him com: wiþ gret honur myd alle  
<sup>3</sup> omitted.  
<sup>4</sup> him was,      *And* þonkede god of þat<sup>3</sup> cas: þat hem dude<sup>4</sup> þer biualle  
<sup>5</sup> aȝe.      Þat þe swete holi crois: aȝen<sup>5</sup> moste come  
Þat þe luper kyng cosdroe: hem hadde er bynome 444  
<sup>6</sup> wende þo  
anon.      Þe emperour wende adoun þe hul<sup>6</sup> wiþ vair procession  
<sup>7</sup> þane.      Þen<sup>7</sup> wei þat our lord wende: toward is<sup>8</sup> passion  
<sup>8</sup> þe.      Þo he com to þe boru<sup>9</sup>: *and* wolde In ate ȝate  
<sup>9</sup> burȝ.      A uair miracle our lord<sup>10</sup> sende: þat he ne moste com In<sup>11</sup> 448  
Nota.      þer-ate  
<sup>10</sup> louerd.  
<sup>11</sup> er he cam.      Vor þe stones þat were þer<sup>12</sup> aboue: adoun anon alizte  
<sup>12</sup> þer were.      *And* bi þe wal stode euene uorp<sup>13</sup>: þat nomon In ne  
<sup>13</sup> bi þoþer  
wal stod  
þerforþ.      miȝte
- <sup>14</sup> and þis.      Sori was þis emperour: *and* al is<sup>14</sup> folc also  
<sup>15</sup> vnworþi.      *And* dradde þat hi vnworþe<sup>15</sup> were: such holi þing to do 452  
<sup>16</sup> deol.      Þer was wop *and* cri<sup>16</sup> Inouȝ: on god þat he hem sende  
Som grace ȝif is wille were: þat hi saueliche In wende  
<sup>17</sup> þer.      Þo<sup>17</sup> stod an angel ouer<sup>18</sup> þe ȝate: a crois he huld an  
<sup>18</sup> aboue.      honde
- <sup>19</sup> louerd.      Sire emperour he sede þulke tyme: þat our lord<sup>19</sup> was her 456  
alonde  
Þo he com In at þis ȝate: to be to deþe ido  
<sup>20</sup> vpon a.      Vp an<sup>20</sup> seli asse he rod: *and*<sup>21</sup> in feble cloþes also  
<sup>21</sup> omitted.      He ne com<sup>22</sup> wiþ no gret nobleie: so<sup>21</sup> as þou dost nou  
<sup>22</sup> com in.      Wiþ riche cloþes ne oþer prute: þei he were as hei as 460  
þou
- <sup>23</sup> aȝe:  
þemperour.      Mid þis word he wende aȝen þis emperour<sup>23</sup> anon  
*And* liȝte adoun *and* alle is cloþes: caste of euerichon  
[fol. 69 b.]      Anon to is scerte *and*<sup>24</sup> is breche: sore wepynde wiþ<sup>25</sup>  
<sup>24</sup> schurte      alle  
and to.  
<sup>25</sup> mid.      Þe stones arise vp aȝen<sup>26</sup>: þat were adoun Iualle 464  
<sup>26</sup> aȝe.      *And* lie<sup>27</sup> euerich in is riȝte stude: as hi hadde er ido  
<sup>27</sup> eye.      *And* þe ȝat up as it was er: þe wei clene also

- Þe holy Crois þat he fond þere þat vr lord was onne i-do, He took the Holy Rood  
 A-doun he nom wiþ gret honour and ladde wiþ him also  
 To þe Borwh of Ierusalem, and þo he com þer bi-syde  
 440 Vppe þe Hul of Olyuete a stounde he gon a-byde;  
 Al þe folk a-boute him com mid gret honour wiþ-alle  
 And þonkeden God of þat eas þat hem was bi-falle,  
 Þat þe swete holi Crois a-zein moste come,  
 444 Þat þe lupur kyng Cosdre hem hedde er bi-nome;  
 ¶ A-doun of þe hul wende þe Emperour mid feir procession Then with a great procession he carried the Cross to Jerusalem.  
 Pulke wey þat vr lord wende to-ward his passion;  
 Þo he com to þe borwh and wolde in atte ȝate  
 448 A feir Miracle vr lord sende þat he ne mihte in þer-ate;  
 For þe stones þat a-boute were a-doun a-non a-lihte  
 And stooden euene a-boute bi þe oþur wal þat no mon  
 in ne mihte;  
 Sori was þe Emperour and al his folk also  
 452 And dredden þat heo not worþi weoren a such holy  
 þing to do;  
 Þer was wepyng and cri i-nouh on god þat he hem sende  
 Sum grace; ȝif his wille were, þat heo to þe Borwh  
 wende;  
 ¶ Þo stod þer-bi an Aungel a Crois hee heold an honde: An angel appeared,  
 456 "Sir Emperour," he seide, "pulke tyme þat vr lord and rebuked the Emperor's pride.  
 was here a-londe,  
 Þo he com in atte ȝate to depe to ben i-do,  
 Vppon a sely Asse he Rod in feble cloþus also,  
 He com wiþ no gret nobleȝe so as þou dest now,  
 460 Wiþ riche cloþus ne wiþ oþer pruyde; þeiȝ he were as  
 heiȝ as þou":  
 ¶ Mid þis word he wende a-zeȝn þe Emperour a-non Eraclius took off his rich clothes, even to his shirt.  
 A-lihte a-doun and his cloþus of caste euerichon,  
 Anon to his schurte and his Brech sore weopinde wiþ-  
 alle;  
 464 Þis stones risen vp aȝeȝn þat weren er doun i-falle,  
 And lay vche in his rihte stude as heo hedden er i-do,  
 And þat ȝat opene as hit was er and þe wey clene also; Then the obstacle was removed, and the gates became open.

<sup>1</sup> nom þe  
swete Rode.  
<sup>2</sup> afote.

þe emperour þe swete rode nom<sup>1</sup>: *and* al auote<sup>2</sup> In  
bar

<sup>3</sup> prute.  
<sup>4</sup> II. omits  
and blisse.

þat folc siwede him wiþ gret prece<sup>3</sup>: gret Ioie *and* blisse<sup>4</sup> 468  
was þar

<sup>5</sup> swet smyl.

Anon þer com so suote smul<sup>5</sup>: as it fram heuene were

<sup>6</sup> þe contray  
aboute.

þat al þat contreie<sup>6</sup> fulde: *and* alle þat stode<sup>7</sup> pere

<sup>7</sup> al þe stede.

þe emperour ber þat<sup>8</sup> croys: in-to þe temple an hei

<sup>8</sup> bar þe.

NOTA cantiv.

He gan synge þis nywe<sup>9</sup> song: byuore<sup>10</sup> alle þat were þer 472

<sup>9</sup> þisne nue.  
<sup>10</sup> tofore.

ney

<sup>11</sup> MS.  
worldle.

Pou croys brixtore to þis wordle<sup>11</sup>: þen alle þe sterren  
be<sup>12</sup>

<sup>12</sup> beo.

Pou art to honouri-to þis men: *and* awel to louye  
tre<sup>13</sup>.

<sup>13</sup> to luye  
treo.

<sup>14</sup> þan eni.

Holier þen alle<sup>14</sup> þing: pou one worpi were

<sup>15</sup> tresour.

þat pou þe frut<sup>15</sup> of al<sup>16</sup> þe wordl: al one vp þe<sup>17</sup> bere 476

<sup>16</sup> omitted.

<sup>17</sup> þu.

<sup>18</sup> also.

Pou suete tre þat bere on þe: þe suete nayles þre<sup>18</sup>

<sup>19</sup> burdoun.

*And* þe suete herþene<sup>19</sup> of godes sone: þat was ido on  
þe<sup>20</sup>

<sup>20</sup> on þe was  
ido.

<sup>21</sup> her  
igadered.  
<sup>22</sup> to dai to  
gadere.

Saue nou al þis companye: þat igadered her<sup>21</sup> is

*And* here to-gadere to-dai<sup>22</sup> ibroȝt: in þin herynge 480  
iwis

<sup>23</sup> omitted.

Þis song song þe emperour: þat wel<sup>23</sup> is ȝut vnderstonde

<sup>24</sup> whan.

Vor ȝut me it syngeþ in holi chirche: wen<sup>24</sup> me bereþ þe  
crois an honde

<sup>25</sup> and þat.  
<sup>26</sup> hi.

þat<sup>25</sup> folc honoured ek þe crois: as me<sup>26</sup> myȝte come  
þerto

Wip offring *and* eke<sup>23</sup> wip song: *and* wip oper melodie 484  
also

Þis was þe holi rode day: þat in septeembre is

<sup>27</sup> halþ þane.

þeruore me halweþ ȝut þen<sup>27</sup> dai: in holi chirche  
iwis:

þe Emperour nom þis swete Rode and al a fote him  
beer ;

468 þat folk suwede him wiþ gret pres' gret Ioye and blisse  
was þer,

Anon þer com so swete a smul' as þei hit from heuene  
were,

A sweet  
smell came  
from heaven.

þat al hit smulde wiþ gret Ioye þat in þe cuntre weren  
þere ;

¶ þe Emperour bar þis swete crois in-to þe temple an heih,

472 He gon singe þis newe song bi-foren alle þat weore þer  
neih :

The Emperore  
bore the Cross  
into the  
Temple.  
A new song  
he sang before  
all the people,

“**P**E Crois briȝtore to þis world þen Alle þe sterres  
beo,

þou art to honoure of alle men and mucche to loue of  
alle treo ;

in honour of  
the Holy  
Rood.

Holiore þou art þen al þat is for þou one worþiore were,

476 þat þou þe tresor of al þis world al one vppe þe bere ;

þow swete treo þat bere on þe þe swete Nayles also,

þe swete burþene of Godus sone þat on þe was i-do,

Saue nou al þis cumpanye þat i-gederet her is,

480 And here to-day to-gedere i-brouht in þin heryinge i-  
wis” :

¶ þis song soong þe Emperour þat wel is vnderstonde,

For ȝit me hit singeþ in holichirche whom me bereþ þat  
crois an honde ;

It is still sung  
in Holy  
Church.

Al þat folk honourede ek þat Crois so feire so heo  
mihten do,

484 Wiþ offringes and wiþ song and wiþ opure melodyes  
also ;

¶ þis was þe holi Rode day þat in Septembre is

þefore me honoureþ in holichirche þulke day ȝit i-wis :

This was the  
feast of the  
Holy Rood,  
which is  
observed in  
September.

[fol. 71.]

<sup>1</sup> him sibbe of  
dawe.  
<sup>2</sup> for he.  
<sup>3</sup> omitted.

**S**Eyn quiriac þat biscop was: *prechede godes lawe*  
Iulian þe luper emperour: brozte him of lif dawe<sup>1</sup> 488  
Vor þe suete rode þat he fond: *and uor<sup>2</sup> men þat<sup>3</sup> þerto*  
drouz

<sup>4</sup> here  
Maumetz.

To bileue men<sup>3</sup> on ihesu crist: uor he it huld al wouz  
*Seint quiriac was þo biuore þe emperour ibroz*  
He het him bileue on hor maumet<sup>4</sup>: *and þo<sup>3</sup> he nolde* 492  
noz

<sup>5</sup> let smyte.

<sup>6</sup> For þu.

<sup>7</sup> wode.

<sup>8</sup> ido me.

<sup>9</sup> ane gode  
dede.

His rzt hond he smot<sup>5</sup> of verst: *ich do he sede þis*  
Vor<sup>6</sup> hast ofte iwrite *þer-wip*: *azen our lawe iwis*  
*þou gidi<sup>7</sup> hound quap Seint quiriac*: *wel hastou do bi me<sup>8</sup>*  
Of a good þozt<sup>9</sup> *þou were wel vnderstonde*: *wel auzte ich* 496  
*blesse þe*

<sup>10</sup> bynyme  
me.

Vor bynyme is me<sup>10</sup> þulke lyme: *þat me hap ofte to*  
*sunne idrawe*

<sup>11</sup> ich haue.

<sup>12</sup> while.

<sup>13</sup> liþer.

Vor ichabbe<sup>11</sup> ofte iwrite<sup>3</sup> *þer-wip*: *azen ihesu cristes lawe*  
*þe wule<sup>12</sup> ich was a luper<sup>13</sup> giw*: *and on him ne bileuede*  
noz

<sup>14</sup> þo  
þemperour.

<sup>15</sup> nolde nozt.

<sup>16</sup> hulde.

þo þis emperour isei<sup>14</sup>: *þat he nolde<sup>15</sup> turne is þozt* 500  
He made him drynke led iweld: *and In is mouþ halde<sup>16</sup>*  
it þere

Euer sat þis gode mon: *as him noþing nere*

<sup>17</sup> gredil he.  
<sup>18</sup> vpe.

Vp a gredire hi<sup>17</sup> leide him seþþe: *ouer<sup>18</sup> a gret fur and*  
*strong*

<sup>19</sup> fersch.

<sup>20</sup> For þo.

<sup>21</sup> al afure.

<sup>22</sup> gresse.

To rosti as me deþ verst<sup>19</sup> *flesc*: *grece was þer among* 504  
Vor<sup>20</sup> þat fur was al of grece<sup>21</sup>: *and col<sup>22</sup> and salt was*  
ek þerto

<sup>23</sup> forbrend.

<sup>24</sup> hi silte þe  
wounde.

*And of is flesch þat was vorbarnd<sup>23</sup>*: *þe wounden hi selte<sup>24</sup>*  
also

<sup>25</sup> omitted.

<sup>26</sup> Iii.

þo<sup>25</sup> he<sup>26</sup> ne mihte *þer-wip* turne is þozt: *ne to deþe him*  
bringe

<sup>27</sup> if hi.

He<sup>26</sup> þozte *þif he<sup>27</sup> mihte him turne*: *wip eny oþer gynne<sup>25</sup>* 508  
þinge

<sup>28</sup> nelt god  
honure.

Quiriac he sede bipench þe bet: *and do after my lore*  
*And þif þou nelt honure our godes<sup>28</sup>*: *bote þou wolle do*  
more



Seint Quiriac þe Bisschop prechede Godus lawe :  
 488 Iulian þe lupur Emperour brouht him seppe of dawwe,  
 For þe holi Roode þat he fond; and for he men þer-to  
 drouh

St. Quiriac  
 preached  
 God's law.

To bi-leeue on Ihesu crist for al he heold hit wouh ;  
 Þo þe Emperour hedde seint Quiriac bi-fore him i-brouht  
 492 He bad him leeuē in heor Maumetes; and þo he nolde  
 nouht,

He was put  
 to death by  
 the Emperor  
 Julian,  
 because he  
 would not  
 worship idols.  
 His right  
 hand was  
 first smitten  
 off.

His riht hond he let furst of smyte And al i-do he  
 seide þis :—

“For þou hast wel ofte þer-wip i-write azein vr lawe  
 i wis”:

¶ “Þou gidi hound” seide þis gode Mon; “wel hastou  
 i-do by me,

496 Of my good þou weore wel vnderstonde wel ouzt i  
 blesse þe,

For þou hast bi-nome me þulke lime þat haþ me ofte  
 to sunne i-drawe,

For ich habbe þer-wip ofte i-write a-zeyn Ihesu cristes lawe,  
 Þe while þat ich was Gyew and on him bi-leeuede nouht :”

He rejoiced  
 at this,  
 because with  
 that hand he  
 had written  
 against Jesus  
 Christ.

500 Þo þe Emperour saiz þat he nolde nout tornen his þouht  
 He 3af him drinken welled led and in his mouþ helde  
 þere,

Julian caused  
 him to drink  
 boiling lead,  
 but it injured  
 him not.

Euere sat þis gode mon as þeih him noping nere;

Vp A Gledeire he leide him seppe ouer a gret fuir and  
 strong,

Then they  
 laid him on  
 a gridiron.

504 To Rosten as me deþ versch flesch grees was þer Among,  
 For þat fuir was al of Col and grece and þat salt was  
 eke þer-to,

They roasted  
 him, and  
 salted his  
 wounds.

And of flesch þat was eke for brend þe woundes he  
 salte also,

Þo heo ne mihte torne þer-wip his þouht ne to deþ him  
 bringe,

508 Heo bi-pouhten hem 3if heo mihte wip eny oper þinge;

But they  
 could not  
 alter his  
 determina-  
 tion to  
 remain a  
 Christian.

¶ “Quiriac” he seide “þenk on þi-self and do aftur my lore,  
 3if þou nult not vr godes honoure bote þow wolle more,

<sup>1</sup> Sai.<sup>2</sup> cristine nert  
nozt.<sup>3</sup> ich wole.<sup>4</sup> þe murie lyf  
þat.<sup>5</sup> nolde after  
him do.

Þei<sup>1</sup> þat þou nart cristene nozt<sup>2</sup>: and ichulle<sup>3</sup> de-boner  
be

And Murilif<sup>4</sup> þou schalt lede: and þat þou schalt ise 512

Þe gode mon nolde do after him þo<sup>5</sup>: a caudron he let  
fulle

<sup>6</sup> þeron pulte.

Wip seþing oile vol Inouȝ: and let him þer-Inne pulle<sup>6</sup>

<sup>7</sup> þe.

Þer-Inne he seþ þen<sup>7</sup> godemon: vorte he weri was

<sup>8</sup> Eure crist  
herede þe

gode man.

<sup>9</sup> neuere þe.<sup>10</sup> him.

Þe godemon herede our lord crist<sup>8</sup>: and noþe<sup>9</sup> worse 516  
he<sup>10</sup> nas

So þat þe emperour isei: þat he ne miȝte him ouer-  
come

<sup>11</sup> þurf þe  
side.<sup>12</sup> and þo.

Wip a swerd he smot him þoru þe herte<sup>11</sup>: þo<sup>12</sup> he was  
out Inome

[fol. 71 b.]

And is soule to heuene wende: after þis tormentynge  
God uor þe loue of *Seint* quiriac: to pulke Joie ous 520  
bringe.

Sey þat þou nart cristene nout and ich wolde de-boner beo,  
 512 And murie lyf þou schalt lede *per*-afterward; and þat  
 þou schalt i-seo":

Ðo þe gode mon nolde don after him; a Caudrun he  
 lette fulle

They then  
 put him in a  
 cauldron of  
 boiling oil,

Wiþ Oyle and let hit seþen faste and let him *per*-Inne  
 pulle;

*Per*-Inne he seþ þe gode Mon forte þat he weri was:

516 Þe gode Mon heriede vr lord euere and neuer þe worse  
 him nas;

but he was  
 none the  
 worse.

Ðo þe Emperour i-sauþ þat he ne mihte him so ouer-  
 come,

With a swerd he smot him þorwh þe herte þo he was  
 of þe Baþe inome;

Then they  
 smote him  
 through the  
 heart, and his  
 soul went to  
 heaven.

His soule wente to þe Ioye of heuene aftur his tor-  
 mentynge,

520 Crist for þe loue of Seint Quiriac to pulke Ioye vs  
 bringe A. M. E. N. !

## III.

## THE STORY OF THE HOLY ROOD\*.

\* [Harleian  
MS. 4196. fol.  
76b. col. 1.]

*De morte primi parentis Ade  
et de incepione crucis Christi.*

When Adam  
was 930 years  
old and on his  
death bed,  
\* nearly  
effaced,

he had Eve  
call all his  
sons before  
him to receive  
his dying  
blessing.

[fol. 76 b,  
col. 2.]

His sons ask  
their father  
what ails him.

He replies  
that he is ill-  
bestead and  
has his fill of  
pain and  
sorrow.

They ask him  
to tell them  
what pain and  
sorrow are  
like.

Seth tells his  
father that his  
sickness arises  
from a longing  
for the fruits  
of Paradise,

When adam oure form fader dere Was of elde nyghen hundreth 3ere, And parto [thritt]y*, þan he kend þat his life drogh nere þe end;	4
þan said he vntill eue, "þou sall All my suns bifor me call, þat I may blis þam or I dy."	
And als he bad scho did in hy;	8
Scho cald [þam] vnto him þat tide, þai come and stode all him biside, Als he in his sekenes lay,	
And vnto him þus gan þai say:—	12
"Fader, what harm es þe on hand, þat þou es in þi bed ligand, And wharto hastou cald vs heder?"	
þan said he to þam al to-geder:—	16
"Suns," he said, "I far ful ill, Of pine and sorow I find my fill." And þai answerd and said ogaine:—	
"Fader tell vs what es payne,	20
And how it es sorow to haue, Say vs þe suth, so god þe saue; For whils we in þis werld haue bene, Of sekenes haue we seldom sene."	24
þan said seth, "for suth I trow, Fader, þat þou 3ernes now Of paradis fruit forto ett mare, Of þe whilk þou has etin are;	28

- And þarfor ligges þou sorowand swa,  
 Bot say to me and I sall ga  
 Sone vnto paradis ȝate,  
 32 And I sall grete þare in þe gate;  
 I sall mak site and sorows sere,  
 And so I hope god sall me here,  
 And send sum angell me to gete  
 36 Sum of þat fruit þat þou wald ett."  
 Adam vnto seth þan telles:—  
 "I ȝerne no fruit, ne no thing els,  
 Bot I haue dole with-owten dout,  
 40 And euil in al my lims about."  
 þan said seth and þai all bidene,  
 "We wate neuer what euil es to mene;  
 Tell vs what thing þe greue þus,  
 44 Wharto suld þou laine fra vs?"  
 Als he lay þan þus said he:—  
 "Al my suns herkins to me!  
 When god had made me with his will  
 48 ȝowre moder þan he made me till;  
 In paradis sone he vs sett,  
 And gaf vs leue al fruit to ett;  
 He outtoke no thing bot a tre  
 52 þat he forbed bath hir and me;  
 In middes of paradis it stode,  
 And was knawing of ill *and* gude;  
 þe est he put in my powsté  
 56 And þe north at my will to be,  
 And till ȝowre moder he toke þat tide  
 Bath þe west and þe sowth syde;  
 And twa angels he toke vs till,  
 60 Vs forto were fra alkins ill;  
 Till on a tyme, sons, suth to say,  
 Oure angels went fra vs oway,  
 Bifor god paire wirschip to ma;  
 64 þan [com] þe fende þat es oure fa,

and declares  
 his readiness  
 to go there,  
 if he can find  
 the way, and  
 procure, by  
 means of  
 sorrowful  
 supplication,  
 some of the  
 fruit.

Adam says he  
 wants no  
 fruit.

Seth desires to  
 know what it  
 is Adam  
 wants.

Adam tells his  
 sons of their  
 parents'  
 disobedience.

How they ate  
 of the  
 forbidden tree  
 in the middle  
 of the garden.

The East and  
 North were  
 under Adam's  
 control,  
 [fol. 77.]

while Eve held  
 sway over the  
 West and  
 South sides of  
 the garden.

On a day  
 Adam and  
 Eve's good  
 angels went  
 away to do  
 honour to  
 God.



The devil,  
taking  
advantage of  
their absence,  
caused our  
first parents  
to eat of the  
forbidden  
fruit,

wherefore God  
was  
displeased,

and  
threatened  
Adam and  
Eve with  
divers  
penalties.

Upon Adam's  
body sixty and  
ten wounds  
were to come,  
from head to  
foot.

But as the  
remedy for  
this God  
promised  
them the *oil*  
of mercy.

Adam's  
sorrow is so  
great that he  
bewails the  
lack of  
medicine.

Eve  
thereupon  
weeps and  
prays God for  
forgiveness,

And in þowre moder fand he stede,  
And did hir do efter his rede ;  
Sone scho ette, als he hir red,  
Of þe fruit god vs bath for-bed ; 68  
Scho bed it me and I ette sum,  
And þus bigan oure care to cum ;  
Þe gerrard þus gan hir bigile,  
And me also, allas þat while ! 72  
Þan of oure werk was god il paid,  
And als sone vnto me he said :—  
' Adam, for þou has left my lare  
And broken þe bode þat I bad are, 76  
And mare wroght efter þi wife,  
Þan efter me þat lent þe life,  
Vnto þi bodi sal I send  
Sexty wowndes *and* ten to lend, 80  
Right fra þi heuid vnto þi hele,  
Eghen and eres and ilka dele ;  
And all þi lims on ilka side  
Witht sorows sall be ocupide.' ” 84  
He said, “suns, god has sent þis thing  
Vntill vs and all oure of-spring ;  
Bot oure lord god almighty  
Said we suld haue oile of mercy, 88  
In þe werldes end, if we wald craue,  
Of all þis site vs forto saue ; ”  
All on þis wise when he had talde,  
He feled sorows ful many-falde ; 92  
He cried and said him self vnto,  
“Allas ! caytif what sall I do ;  
Þat slike sorows er to me send,  
And has no medsin me to mend ! ” 96  
When eue herd þat he said swa,  
Scho wepid and had ful mekell wa,  
And vnto god fast gan scho call,  
“Lord forgif me þir angers all ! 100

- I wroght þe werk, þat wate I welc,  
 Wharfore we haue þis dole ilkdele.”  
 Scho praied adam on þis manere,  
 104 “Lord lat me haue þi sorow sere,  
 For sertes I did all þe syn  
 Wharfore þou es þir angers in.”  
 þan adam answerd hir vntill,  
 108 “It may noght be wroght at oure will,  
 Oure lord of heuyn þat has it send  
 Thurgh his might he may it mend.”
- A dam þan vnto seth gan say:  
 112 “Sun of a thing I sal þe pray,  
 Forto wend als I sall þe wys  
 Vnto þe ȝates of paradis,  
 And at þe ȝates, when þou cumes right,  
 116 þou sal mak sorow in goddes sight;  
 Fall to erth and powder þe,  
 And pray god haue mercy on me,  
 For þan *par* auenture send sall he  
 120 Sum of his angels to þat tre,  
 Of whi[l]k springes þe oile of life,  
 þat medcyn es to man and wife,  
 þar forto send me sum dele,  
 124 þan hope I þat my care sal kele.”  
 þan answerd seth and said in hy,  
 “To do þi will I am redy,  
 Bot þe bus teche to me þe way,  
 128 And what I sall to þe angell say.”  
 Adam said, “sun tell him till  
 How þat I haue angers ill,  
 And tell him also of þis thing  
 132 How þat my life es nere ending;  
 And pray him me to certify  
 Of þe oile of mercy weterly,  
 þe whilk god hight me of his grace,  
 136 When he me put out of þat place;

and desires to  
 bear Adam's  
 punishment.  
 [fol.77,col.2.]

Adam  
 beseeches  
 Seth to go to  
 the gates of  
 Paradise,

and to pray  
 to God  
 to send him  
 some of the  
*oil of mercy*,  
 a medicine for  
 “man and  
 wife.”

Seth says he is  
 quite ready, if  
 his father will  
 teach him the  
 way and what  
 to say to the  
 Angel.  
 Adam directs  
 him to tell the  
 Angel that he  
 is near his  
 death,

and wishes to  
 have the *oil of  
 mercy* which  
 was long ago  
 promised him.

The way,  
Adam says, is  
easy.  
A green path  
reaches even  
unto the gates  
of Paradise.

Turning  
eastward  
many  
footsteps will  
be seen,

which were  
made by  
Adam and Eve  
when they  
were driven  
out of Eden.

[fol. 77 b.]  
For wherever  
their feet  
touched, there  
the grass  
withered and  
dried up.

Seth departs  
for Paradise.

He finds the  
withered  
steps,

which bring  
him to Eden.  
He falls down  
on his face,  
casts dust on  
his head,

and cries to  
God for the  
oil of mercy

If he now þat sand to me will send,  
Of all my sorow it sall me mend :”  
“And sun,” he said, “I sall þe say  
Wharby þou sall ken þe way: 140  
Þou sall sone find a grene gate  
Euyn vnto paradis ȝate;  
Wend estward *and* for no thing let,  
Vntill þou in þat way be set; 144  
Þan many fotesteps saltou se,  
Bath of þi moder and of me;  
For by þat ilk way went we twa,  
Þi moder and I with-uten ma, 148  
When we war put out of þat blis  
To won in midelerth for oure mis;  
And þe sin of vs twa allane,  
Was so grete and god with-gane, 152  
Þat in what stedes oure fete gan fall,  
Þare groued neuer gres, ne neuer sall,  
Bot euermore be ded and dri,  
And falow, and fade, for oure foly; 156  
Þus saltou find, with-uten mis,  
Right to þe ȝates of paradis.”  
Seth es went, with sorows sad,  
Furth right, als his fader bad, 160  
And hastily he fand þe way,  
Als adam vntill him gan say,  
With welkit steppes, many ane,  
Als his fader bifore had gane; 164  
And euen he held þat ilk gate  
Vntill he come to paradis ȝate:  
On his face þan fell he downe  
And kest pouder opon his croune 168  
Ful mekill murni[n]g gan he make,  
And sorowed for his fader sake;  
And vnto god fast gan he cri  
Of adam forto haue mercy, 172

- And oile of mercy him to send,  
 So pat he might in liking lend:  
 So als he made his praiers fast,  
 176 God sent saint michael at þe last;  
 He bad pat seth he suld vp rise  
 And said vnto him on þis wise:—  
 "Seth," he said, "what sekess þou here?  
 180 I am michael goddes messangere,  
 My lord of heuyn has ordand me  
 Ouer all his men keper to be;  
 And sertainly to þe I say,  
 184 Pat þe thar nowþer grete ne pray  
 Efter þe oile of mercy here,  
 For þou gettes it on no manere,  
 Vntill a tyme if þou tak tent  
 188 When fife thousand þere er went,  
 Twa hundret and twenty þar-till,  
 And also aght als es goddes will;  
 Þan sal god send down his sun  
 192 Crist in-to þe werld at won;  
 For mannes sins þan sal he dy,  
 And so fra bale he sall þam by;  
 Grauen he sall be in a stede  
 196 And rise þe thrid day right fra þe ded,  
 And lif ogayne, in lim and lith;  
 And adam þan sall rise him with;  
 Adam and all his of-spring,  
 200 Pat god vntill his blis will bring;  
 With crist þan sall þai right vp ryght  
 And wende to won in lastand light;  
 Þan sal þi fader right vp rise  
 204 And wend to welth in paradis;  
 And pat same crist als I tell þe  
 In þe flum sal baptist be;  
 To saue man saules he sall be send  
 208 And all fals trowth he sall defende;

that should  
 restore his  
 father to  
 health.  
 While Seth is  
 fast praying,  
 St. Michael  
 appears and  
 bids him to  
 rise.

"I am," he  
 says, "God's  
 'messenger,'  
 and 'keeper'  
 of all God's  
 men.

It is useless to  
 weep or pray  
 here for the *oil*  
 of mercy, for  
 you will never  
 get it until  
 5228 years  
 have elapsed.

Then shall  
 God send  
 Christ to die  
 for man's sin.

On the third  
 day he shall  
 rise from the  
 grave,  
 and Adam  
 shall rise with  
 him.

[fol. 77b, col.  
 2.]  
 and ascend to  
 heaven.

Christ shall  
 be baptized in  
 the Jordan.

He shall give  
the *oil of*  
mercy to the  
repentant  
sinners.

He shall give  
them endless  
bliss.

Tell thy father  
his days draw  
to an end.

But first do  
what I am  
about to tell  
you.  
Go to the  
gate of  
Paradise,  
put in thy  
head, letting  
thy bodystand  
without;  
if thou seest  
any marvels  
come again  
and tell them  
to me."

Seth did as he  
was bidden.

He heard  
there noise  
and noble  
smell.

He saw gay  
herbs and  
trees, and  
heard plenty  
of birds' songs.  
In the midst  
of Paradise he  
saw a well out  
of which  
flowed four  
streams, that  
watered all  
the world.

Above the  
well he  
perceived  
there stood a  
fair tree,  
having many  
branches, but  
barkless and  
leafless.

þe oyle of mercy sal he gif  
Till all þat in his law will lif;  
And till all þat will sese of sin  
Sal he gif blis þat neuer sal blin; 212  
þan sall þi fader cum fra paine  
And dwell in paradis ogayne;  
þarfore if þou þi fader se  
Say him als I haue said to þe, 216  
'His daies er dreuen vnto þe end,  
Langer in þis life may he noght lend.'  
Bot first now, or þou wend oway,  
Sall þou do als I þe say; 220  
Wende vnto paradis ȝate  
And put in bot þi .heuid þarate,  
And lat þi body stand þaroute,  
And luke what þou sese þe about; 224  
And if þou any selkuth se  
Cum ogayne and tell to me."  
Seth went and did on þis manere,  
And saw ful many selkuthes sere; 228  
He herd þare noyse and nobill smell,  
Swetter þan any tong might tell;  
Gay herbes and trese þare gan he se,  
And fowles sang ful grete plenté; 232  
In middes of paradis saw he right  
A well þat was schinand ful bright,  
Of þe whilk foure flodes ran out,  
And went ouer al þe werld about; 236  
He saw of þa foure flodes clere  
Come al þe water in þis werld here;  
Obouen þe well persayued he  
Whare þare stode a ful faire tre, 240  
With branches þaron maniane,  
Bot bark ne lefe ne had it nane;  
þan had seth meruail in his mode  
Whi þat tre so naked stode; 244



- And wele he hopid, his hert with-in,  
 Pat it was for his fader sin,  
 Als þe steppes war þat he had sene;  
 248 Pat neuer bare none herbes grene,  
 And all for þe sin of þam twa,  
 Þarfor he trowed þe tre was swa;  
 Al þis thocht when he had left,  
 252 In ogaine þan luked he eft,  
 And hastily þan gan he se  
 A meruaile of þe mekill tre;  
 Him thocht þat it stode vp ful euyn  
 256 And rechid on heght right to þe heuyn,  
 And bark inogh þar-on was sene  
 With leues þat was gay and grene;  
 And in þe crop of þat tre on hight  
 260 A litill childe he saw full right,  
 Lapped all in clathes clene,  
 Als it right þan born had bene,  
 So till his sight it semed ȝing,  
 264 He had grete meruaile of þis thing;  
 Vnto þe erth þan luked he  
 And saw þe rotes of þat same tre,  
 Weterly him thocht þai fell  
 268 In-to þe vtterest end of hell,  
 And þare him thocht he had a sight  
 Of his broper saul ful right,  
 Abell þat was sakles slaine.  
 272 Þan to þe angell he went ogayne  
 And tald vnto him albidene,  
 Als he þare had herd *and* sene;  
 He pried þe angell tell him mare  
 276 Of þe childe þat he saw þare;  
 Þe angell answerd him in hy,  
 And said what it suld signify;  
 "Þe childe þat þou saw in þe tre,  
 280 Þe sun of god for suth es he,

He believed  
 that the tree  
 stood thus  
 bare on  
 account of his  
 parents' sin.

[fol. 78.]

Looking about  
 a second time,

the tree  
 appeared to  
 reach to  
 heaven,  
 and was  
 covered with  
 bark and  
 leaves.

In the top of  
 the tree he  
 saw a little  
 child wrapped  
 in swaddling  
 clothes.

He looked  
 down on the  
 ground, and  
 the roots of  
 the tree  
 seemed to  
 reach to the  
 uttermost  
 ends of hell,  
 and he seemed  
 to see the  
 soul of his  
 brother Abel.

Then went he  
 to the Angel  
 again, and  
 told him all  
 that he had  
 seen, and  
 asked the  
 meaning of  
 it all.

The Angel  
 tells Seth that  
 the child is  
 the Son of  
 God,

who shall be  
sent from  
heaven to  
earth,  
and also  
restore his  
father to bliss.  
That he is the  
*oil of mercy*  
promised to  
Adam,

and he shall  
bring Adam

<sup>1</sup> MS. *of  
of spring.*

and all his  
offspring from  
bale to endless  
bliss.

Then the  
Angel takes  
three kernels  
of the tree  
that caused  
our bale and  
gives them to  
Seth and  
speaks as

[fol. 78, col.

2.]

follows :

" Within  
three days  
after thy  
return Adam  
shall die and  
be buried.  
When he is  
laid in earth  
put these  
three kernels  
into his  
mouth,  
for of them  
shall three  
' wands '  
spring ;  
the first shall  
be a cedar  
tree, the  
second a  
cypress, and  
the third a  
pine tree.  
These wands  
betoken the  
Trinity.

The cedar is  
the Father,  
the cypress  
the Son, and  
the pine the  
Holy Ghost."   
Seth departs  
with the  
kernels  
and reaches  
home.

His schewing here noght els it ment  
Bot þat he sall till þe erth be sent ;  
He sall fordo þi fader syn,  
And vnto welth ogayne him win ; 284  
He es þe oile of mercy right,  
þe whilk was to þi fader hight,  
When he fra paradis gan wende,  
Thurght formast fanding of þe fende ; 288  
Fra bale to blis þis barn sal bring  
þi fader and all his of-spring<sup>1</sup>,  
þat ordaind er in þe werldes ende,  
Fra wa till endles welth to wende." 292  
þe angell þan toke kirkels thre  
þat war tane of þat same tre,  
Of þe whilk oure bale bigan,  
And vnto seth þus said he þan :— 296  
" With-in thre daies when þou cumes hame  
Sall þi fader dy Adam,  
And in a graue he sall be graid,  
And, when he es in erth so laid, 300  
þir kirkels þat I gif þe to  
þan in his mowth þou sall þam do,  
For of þam sall thre wandes spring,  
And ilkone sall be of sere thing : 304  
þe first of cyder suthly es,  
þe secund sal be of cypres,  
And þe thrid of pine sal be ;  
And þai bitaken þe trenité, 308  
In þe cyder þe fader alweldand,  
And in cypres þe sun we vnderstand,  
In þe pyne þe hali gaste bi skill."  
þus tald þe angell seth vntill, 312  
And when he was þus kyndely kend,  
Hastily hamward gan he wend,  
And hame also with him he had  
þe kirkels als þe angell bad. 316

*D<sup>e</sup> obitu primi parentis ade.*

- When seth had wrought all on þis wise  
 And cumen hame fra paradise,  
 Vntill his fader fast gan he fare,  
 320 Als he lay in sekenes sare,  
 And tald vnto him albidene  
 How he had done whare he had bene,  
 And how þe angell gan him hete  
 324 þat he suld haue his bale to beten,  
 Oile of mercy fra god send  
 To saue him in þe werldes end.  
 When adam herd him sogat say,  
 328 þa wordes ful gretely gan him pay,  
 And in his life þan anes he logh,  
 For he hopid forto win fra wogh,  
 And forto be sauedertainely;  
 332 þarfore to god þus gan he cry,  
 "Lord me list no langer lif,  
 Mi gaste in-to þi hend I gif  
 Forto wis it at þi will,  
 336 In whilk stede so it sall go till."  
 þus he died with-in þe thrid day  
 Als þe angell vnto seth gan say;  
 þan had he lifed in þis werld here  
 340 Nien hundreth and threty þere;  
 For mans kinde was þan so strang,  
 þat þai moght wele lif so lang.  
 When he was ded þus als I tell,  
 344 Both wife and barnes upon him fell  
 And lay upon þe cors criand,  
 Heuid to heuid and hand to hand,  
 þai trowed to turn life him vntill,  
 348 For þai kowth þan none oper skill;  
 And als þai murned with dreri mode,  
 Michaell come and by þam stode,  
 And oper angels gudely graid,

He tells his  
father of his  
journey,

and how that  
the oil of  
mercy should  
be sent  
to saue him  
at the world's  
end.

These words  
pleased Adam,  
and for once  
in his life  
he laughed.

He thanked  
God for his  
grace

and gave up  
the ghost.  
When Adam  
died he was  
930 years old.

Man's nature  
was then  
vigorous, and  
he might live  
to such an  
age.

[fol. 78 b.]

When Adam  
died, his wife  
and bairns  
fell upon him  
and lay crying  
upon the  
corpse, head  
to head and  
hand to hand,  
for they  
thought to  
restore him  
to life.  
But Michael  
appeared to

them and thus  
spake to Seth,  
"Weep no  
more, for it is  
God's will.

Take up the  
corpse and I  
will shew you  
what to do  
with it."  
They took up  
the body, and  
followed the  
Angels, all  
singing "full  
solemnly" to  
the Vale of  
Hebron,  
where they  
graved Adam.

Adam's  
bairns were  
greatly  
astonished at  
all this,  
but the Angel  
tells them that  
the dead must  
be buried in  
earth or stone,  
for all that  
are born shall  
die.

<sup>1</sup> MS. *liff*.

Seth then  
thinks of the  
kernels and  
puts them  
under his  
father's  
tongue.

Of those three  
kernels sprang  
three trees  
from which  
great marvels  
arose.

In Adam's  
mouth these  
wands stood  
until Noah's  
time, after the  
flood, 1072  
years.

And vnto seth al þus he said : 352  
 "Wepes namore, bot bese still,  
 For þus it es my lordes will,  
 þat I sal teche here 3ow vnto  
 How 3e with þis cors sall do ; 356  
 Takes him vp and wendes with me,  
 For in erth sall he bereed be."  
 þai toke þe cors vp þam omang,  
 And þe angels bifore gan gang 360  
 Singand all ful solempnely,  
 And makand nobill melody ;  
 To þe vale of ebron þai him broght  
 And groue him þare, als þam gude thocht. 364  
 þan al his barnes awonderd ware  
 Of þe sight þat þai saw þare ;  
 þe angel said þan to þam in hy,  
 "Of þis thing haues no ferly, 368  
 For als we now do him vnto  
 So sal 3e with 3owre ded men do ;  
 Gers beri þam in erth or stane,  
 For all sall di þat life<sup>1</sup> has tane." 372  
 Seth þan opon þa kirkels thocht,  
 þat he fra paradis had broght ;  
 In his fader mowth he þam did  
 Als þe angell gan him bid ; 376  
 Of þa kirkels thurgh goddes grace  
 Wex thre wandes in litill space,  
 And of þa wandes grete ferlis fell,  
 Als men may here me efter tell ; 380  
 Ful mekill sele was to þam sent,  
 Als men may here wha takes entent ;  
*De tribus uirgis in ore ade crescentibus*  
 In adams mouth þir wandes stode,  
 Till tyme of noie efter þe flode, 384  
 þat was to wit with-uten were,  
 A thowsand sixty and twelue 3ere ;

- And furth ȝit groued ȝai in adam  
 388 Fra noie till tyme of abraham,  
 Fra abraham ȝit stode ȝai ȝen  
 Vntill ȝe cumyng of moysen ;  
 And nowȝer flitted fer no nere,  
 392 And ilkone groued by ȝam self sere ;  
 Ane elne of lenkith ȝa wandes ware  
 And all ȝis time wex ȝai nomare,  
 Bot in astate ay war ȝai sene,  
 396 And euer grouand in like grene ;  
 Lang efter ȝat tyme ȝus bifell  
 ȝat ȝe childer of israel  
 Went with moyses thurght ȝe se,  
 400 Fra pharao and his menȝé,  
 ȝat mekill wa had to ȝam wroght,  
 And in grete bondage had ȝam broght ;  
 ȝai past ȝe se bath hale and sound,  
 404 And pharao and his men war dround ;  
 And when ȝaire fase war ȝus for-done  
 To ȝe vale of ebron come ȝai sone,  
 And als ȝai in ȝat dale gan dwell  
 408 Forther-mar ȝan ȝus bifell ;  
 Opon ane euyn als moyses ȝode  
 He saw whare ȝir thre wandes stode,  
 ȝat are in adams mowth was sett,  
 412 And with grete honore he ȝam grett ;  
 "For suth," he said, "ȝir wandes mene  
 ȝe trinité ȝam thre bitwene,  
 ȝat on ȝis wise er samin sett,  
 416 For in ȝe rote all war ȝai mett."  
 ȝa wandes ȝan thoght he forto take  
 Wirschip to ȝam forto make ;  
 And fra ȝe erth when he drogh ȝam out  
 420 So nobil smell was ȝam about,  
 And so gude sauore gan ȝai fele,  
 ȝat his men wend wonder wele

They went on growing until the time of Moses, and removed not from their place.

[fol. 78b, col. 2.]

Each increased an ell in length and no more. In this state they continued until the exodus of the Israelites from Egypt.

The Israelites crossed the Red Sea in safety, but their foes were drowned. Then the folk came to the Vale of Hebron, wherein they did dwell. One evening as Moses was walking along he saw the place where the three wands were. He greeted them with great honour, knowing that they were the sign of the Trinity.

He drew them out of the earth, and so noble a smell arose that all the folk wened that



they had at  
last reached  
the Land of  
Promise, for  
which they  
thanked God  
with might  
and main.

Moses took  
the three  
wands and  
wrapped them  
in a clean  
cloth.

They were  
thus kept  
together for  
forty-four  
years, and all  
that were  
worm-smitten  
or torn by wild  
beasts were  
cured by  
touching the  
wands.

[fol. 79.]

It came to  
pass that the  
Israelites  
lacked water,  
and displayed  
a want of  
trust in God.

Moses tells  
them to have  
faith, and  
water shall  
be given them.

God had  
commanded  
Moses to smite  
the flint  
twice,

which when  
he had done,  
abundance of  
water came  
forth.

But Moses  
took all the  
merit of this  
miracle,

Pat pai had bene cumen right,  
 To þe land of hest pat þam was hight; 424  
 Al his folk þai war ful fayne  
 And loued god with might *and* mayne :  
 Moyses toke þa wandes schene ;  
 And lapped þam in clathes clene, 428  
 And als a relik about þam bare,  
 With wirschip, als þai worthy ware :  
 Ay whils þai dwelled so in fere,  
 And pat was foure *and* fourty ȝere, 432  
 And all þat war with wormes smeten,  
 Or els with wilde bestes beten,  
 And þai might neght þa wandes nere  
 Þai suld als fast be hale and fere, 436  
 So þat default suld þai find nane,  
 Thurgh towcheing of þe wandes allane :  
 So it bifell þe folk had care  
 For pat þam wanted water þare, 440  
 And in paire hertes þai bigan  
 To be mis-trowand ilka man,  
 To god þai groched al bidene ;  
 And moyses said to þam in tene, 444  
 "Mistrowand men herkins to me,  
 If ȝe in trowth will stedefast be,  
 We sall gett water grete wane  
 Here out of þis hard stane." 448  
 For god had bidden him on þis wise  
 Pat he suld strike on þe flint twice,  
 And largely þan suld it gif  
 Water pat þai with might lif; 452  
 Þan with his wand þe stane strake he  
 And water went out grete plenté,  
 Pat men and bestes had paire fill  
 Of water at paire awin will; 456  
 And for moyses toke all þe mede  
 And loued noght god for his gude dede,

- Ne gert þe folk na louing make  
 460 To him þat sent it for þaire sake,  
 þarfore oure lord god all-mighty,  
 Said vnto moyses opiny,  
 þat he suld noght þa childer bring  
 464 Vnto þe land of his heteing,  
 þat was þe land of promisiowne,  
 þat he had made vnto þam boune.  
 þan moyses wist and wele he kend  
 468 þat his life drogh nere þe ende ;  
 To þe hill of thabor þan went he  
 And þare he sett þir wandes thre,  
 By-side a water vnder þat hill,  
 472 For he hopid it was goddes will  
 þat gude werk suld with þam be done ;  
 þan efter þis he died sune.  
*Quomodo dauid tulit uirgas in ierusalem.*  
 Still þan stode þa wandes þare  
 476 **S** A thowsand þere *and* wex nomare,  
 Bot in astate ay gan þai stand  
 Till dauid was king of iews land ;  
 And þat was a lang tyme bitwene,  
 480 And euer þai groued ilyke grene ;  
 þan dauid was thurgh þe haly gaste  
 Warned þat he suld wende in haste,  
 In-to þe land of araby  
 484 Till þe hill of thabor hastily,  
 þe thre wandes þare forto fett,  
 þat moyses þe profett had sett ;  
 To ierusalem þat þai war broght  
 488 For thurgh þam suld be wonders wroght,  
 And diuers dedis done bidene,  
 And efterward so was it sene ;  
 þus when dauid warned was  
 492 Till araby sone gan he pas,  
 To þe hill of thabor fast he ȝode,

therefore God  
 said that he  
 should not  
 bring the  
 children of  
 Israel unto the  
 Land of  
 Promise.

When Moses  
 knew that his  
 end was near,  
 then went he  
 to the Mount  
 Tabor and  
 there he  
 planted these  
 three wands  
 beside a  
 stream under  
 the hill,

and soon after  
 this he died.

After this the  
 wands  
 remained  
 in the same  
 state for 1000  
 years until  
 David became  
 king of the  
 Jews.

Through the  
 Holy Ghost  
 David went  
 into the land  
 of Arabia, to  
 the hill of  
 Tabor, where  
 he found the  
 three wands.

[fol. 79, col.  
 2.]

Whare þir ilk thre wandes stode ;  
 Vnto þe stede he went full euyñ,  
 Als he was warned with god of heuyn ; 496  
 And when he of þe wandes had sight  
 He honord þam with all his might,  
 And toke þam vp out of grounde ;  
 And swilk a smell þare was þat stounde, 500  
 And noise and nobill melodi  
 Of diuers maners of minstralsy,  
 Pat dauid and his menzé wend  
 Þe haly gaste had þare descend, 504  
 So mekill mirth gan with þam mete  
 Of nobill noyse and sauore swete ;  
 Þan dauid laid þa wandes in fere  
 In a kase al of siluer clerc ; 508  
 He sang ful fast so was he faine  
 And on pis wise he went ogayne ;  
 And als þai went so by þe strete,  
 Seke men many gan þai mete, 512  
 All war þai helid in gude degré,  
 Thurgh vertu of þa wandes thre.  
 Dauid was ful glad and blith,  
 Vnto his cuntré come he swith ; 516  
 Þe nyend day efter hame come he  
 To ierusalem þe riche ceté,  
 Bot night it was thurgh goddes will  
 When þai come þe ceté vntill, 520  
 On þe wandes had dauid thoght  
 With wirschip whare he sett þam moght,  
 And in a dike he did þam right  
 Biside his castell all þat night, 524  
 And seker men he sett to wake,  
 So þat þai suld no harmes take ;  
 On þe morn he thoght to seke a space  
 To plant þa wandes in honest place, 528  
 Forto be keped honestly,

He took them  
 out of the  
 ground and  
 there arose a  
 sweet smell  
 and noble  
 melody.

David laid the  
 wands  
 together in a  
 case of bright  
 silver.

As he went  
 along, sick  
 men were  
 healed  
 through  
 virtue of the  
 wands.

Glad and  
 blithe David  
 came unto his  
 country, and  
 on the ninth  
 day he reached  
 Jerusalem.

He then  
 planted the  
 "wands" in a  
 "dike," and  
 set trusty men  
 to watch  
 them,

and he  
 intended on  
 the morrow to  
 find a better  
 place for  
 them.

- And wirschipd als þai war worthy.  
 To rest he went es noght at laine,  
 532 And sone at morn he come ogaine;  
 He fand his wandes hale and sownde  
 Ful fast grouand on þe grounde,  
 And þar-of grete wonder him thoght,  
 536 Bot remu þam þan wald he noght,  
 For in his hert he trowed right  
 Þat þai war sett thurgh godis might;  
 Þar-fore he lete þam stand þare still,  
 540 And bad þat none suld negh þam till;  
 And forto dwell with-uten dout  
 He made a stif wall þam about,  
 Stalwurthly of lime and stane,  
 544 So þat negh to þam suld nane.  
 Þe same lenkith ȝit war þai þare,  
 Als moyses in desert þam bare;  
 Bot þus when dauid sett þam has,  
 548 Þan wex þai so þat wonder was,  
 Þe body wex in a hale tre  
 And þe crop was branches thre;  
 And for it wex so dauid made  
 552 A serkell al of siluer brade,  
 And bad þat it suld sawded be  
 All about þe haly thre,  
 Þat he might wit, with-uten were,  
 556 How mekill it wex ilka ȝere;  
 For it wex grete thurgh goddes grace  
 And also lang in litill space;  
 In þat stede þan stode it þare  
 560 Threty ȝere and sumdele mare,  
 And wex ful fast, I vnder-stand,  
 For þe tyme was nere cumand;  
 Þan dauid wex dreri in mode,  
 564 For in his hert he vnderstode  
 Þat [he] a sinful man had bene

When he  
 came to look  
 at them in the  
 morning, he

[fol. 79 b.]  
 found them  
 growing fast  
 in the  
 ground,  
 but he did  
 not attempt to  
 remove them.

For a  
 safeguard he  
 built a stiff  
 wall of lime  
 and stone  
 around them.

The wands  
 were then of  
 the same  
 length as in  
 Moses' time.  
 But now in a  
 short time  
 they grew and  
 became one  
 great tree with  
 three  
 branches  
 springing  
 from the top.  
 David made a  
 silver circle  
 (ring) to mark  
 the growth  
 of the trunk  
 year by year.

For thirty  
 years the tree  
 stood in this  
 spot and  
 increased  
 yearly.  
 David,  
 knowing that  
 he had been  
 a sinful man,

made his  
mean to God,  
and, sitting  
under this  
holy tree, to

make amends  
for his sins, he  
composed the  
whole of the  
"psalter-  
book;"  
and in  
remission of  
his sins he  
began to make  
a kirk.  
For twenty-  
four years  
he went on  
building day  
and night.  
But God bids  
him to build  
no more, on  
account of his  
sinful life.

[fol. 79b, col.  
2.]

David desires  
to know who  
is to build  
God's house.

He is told that  
his son  
Solomon shall  
complete the  
work.

David then  
calls all the  
elders of the  
city to him,

and bids them  
crown  
Solomon his  
son as king.  
Thus he gave  
his crown  
away

And vnt[o] god he gan him mene;  
Sitand vnder pat haly tre,  
Grete sorow in his hert had he, 568  
And in his sorowing said he þus,  
*Miserere mei deus et c'.*  
And so he made his mis to mende  
þe sawter buke right to þe ende;  
And in remission of his syn 572  
To mak a kirk he gan bigin,  
And þare-about he begged fast,  
Till foure and thwenty ȝeres war past;  
And bisid him both day and night 576  
With werkmen þat war wise and wight;  
And for he was a synfull man  
Of god þus was he warned þan:— 580  
"A hows to me saltou neuer make,  
And þat es for þi sinnes sake."  
Dauid answerd and said in hy,  
"Lord, wha sall make þi hows bot I, 584  
Wha sall vnto þi werk tak tent,  
Sen vnto me no sele es sent."  
"Salomon þi sun," said he,  
"Sall mak a temple vnto me, 588  
þat euer-mare sal be in minde,  
And in meneing omang man-kinde."  
þan dauid wist righ[t] wele inogh,  
þat his life fast till ende drogh, 592  
Of þat ceté gert he call  
þe eldest men *and* maisters all;  
And hastily þai come him till  
Forto wit what was his will; 596  
þan vnto þam al þus said he,  
"Takes salomon my sun for me,  
For, sirs, als sune I sal be ded,  
And god has chosen him in my stede; 600  
His corown so he gaf oway



- And so he died þat ilk day;  
 þan in a grafe þai gan him graue,  
 604 Whare kinges suld þaire beriing haue,  
 With sang and grete solempnité,  
 Als fell to swilk a lord at be.  
*Quomodo salomon perfecit templum.*  
 Salomon was corond king,  
 608 And led þe land at his liking;  
 Moste sutile werkmen has he soght  
 And on þe temple fast þai wroght,  
 And endid it of masonry  
 612 In þe space of 3eres twa *and* thretty;  
 Forto tell all his fader tyme  
 And efter þe wirking of him;  
 And when it suld till end be brogh[t],  
 616 þe wrightes þat þe timber wroght  
 A mekill balk þam bud haue ane,  
 In þat cuntré þai kouth find nane,  
 þai soght in toun and in ceté,  
 620 And nowre-whare might þai find a tre,  
 þat wald acorde vnto þaire met,  
 Bot þat þat dauid king had sett;  
 It forto take þe king cumand  
 624 And bad it suld no langer stand;  
 þan doun þai hewit þat haly tre  
 So þat þaire werk might endid be;  
 þai caried it vnto þe kirk  
 628 And ordand werkmen it to wirk;  
 þe maisters has þaire mesure tane,  
 þe lenkith threty cubites and ane;  
 þai polist it and made it plaine,  
 632 Bot all þaire wirking was in vayne;  
 When it was made efter þaire merk,  
 þai wand it vp vnto þe werk  
 And langer þan þai fand þe tre,  
 636 By a cubet þan it suld be;

and died  
 that same  
 day, and was  
 buried with  
 regal  
 solemnity.

Solomon was  
 crowned king,

and in thirty-  
 two years he  
 completed the  
 Temple.

When the  
 Temple was  
 almost  
 finished, the  
 carpenters  
 wanted a  
 large beam,  
 and sought  
 far and wide  
 for a suitable  
 one.

At last they  
 found the tree  
 planted by  
 David.  
 Solomon bad  
 them hew it  
 down.  
 When this  
 was done,  
 they took the  
 measure of it,  
 and found it  
 to be 31  
 cubits in  
 length.

[fol. 80.]

After  
 polishing it  
 they found  
 that it was  
 one cubit too  
 long.

They took the  
beam and  
shortened it,  
and on  
measuring it  
again they  
found it to  
be shorter  
than the right  
size.  
Thrice they  
altered it, but  
they could not  
get the right  
measure.

Then they  
sent for  
Solomon,

who ordered  
the tree to be  
placed in the  
Temple,

where it lay  
many a year  
between two  
pillars of the  
kirk.  
Solomon bad  
that once a  
year every  
man should  
visit the  
Temple and  
honour this  
holy tree.

So it befell  
upon a year  
that all the  
country far  
and near went  
to honour this  
tree.  
Among this  
company was  
a woman that  
had no faith

Of þat fare þai war vnfaine,  
And sune þai gat it doun ogayne  
Eft þai toke þaire mesures þan,  
And kuttes it als wele als þai can; 640  
“Do wind it vp” biliue þai bid,  
Bot al was in waste þat þai did;  
Þan was it schorter þan þe assise  
Thrise wroght þai with it on þis wise; 644  
Acorde to þat werk wald it noght,  
Þar-of þam all grete wonder thoght;  
Þai cald þe king for he suld se  
How þai had wroght with þat tre, 648  
For mekill tene was þam bitid,  
Sen þai war al so crafty kid;  
When salomon saw it was swa,  
In-to þe temple he gert it ta, 652  
And bad þat it suld honowrd be,  
For sum might trowed he in þat tre;  
Anoper balk þan haue þai soght,  
And al þe werk till end þai wroght. 656  
Þe haly tre, on þis manere,  
Lay in þe temple many a 3ere,  
Twa pilers of þe kirk bitwene,  
Þe king gert kepe it þare ful clene, 660  
And made þe custom in þat cuntré,  
And bad þat ilka man suld be  
In þat stede anes in ilka 3ere,  
And ilkone on þaire best manere 664  
Þat haly tre forto honowre  
Þat seþin bare oure sauoure.  
So it bifell opon a 3ere  
Al þe cuntré, fer and nere, 668  
Vnto ierusalem þai went  
To honore þat tre with gude entent;  
A woman was þare þam omang  
Þat in hir hert ay hopid wrang; 672

- Scho soght peder þe sight to se  
 And trowed no vertu in þe tre;  
 Hir thoght it was scorne in hir wit  
 676 þat oper men so honord it;  
 Maximilla was hir name,  
 Scho sat þaron hir self to schame,  
 And for scho trowed no might þarin;  
 680 Hir clathes biliue bigan to brin  
 Als herdes þat had bene right dry,  
 þan cried scho loud, thurgh prophecy,  
 And said, "my lord mighty ihesu  
 684 Haue mercy and on me þou rew."  
 When þe iews herd hir on ihesu call,  
 Grete tene in hert þan had þai all;  
 þai said "scho sklanders oure goddes euyn  
 688 For a new god we here hir neuyn";  
 þai bad þat bald men suld be boune  
 To haue hir tite out of þe toun,  
 And sune, with-outen oper rede,  
 692 þai staned hir vnto þe ded;  
 Scho was þe first þat suferd schame  
 For þe neueni[n]g of ihesu name.  
 It was þaire custum, als men knew,  
 696 þat who so neuind þat name ihesu,  
 He suld be staned to ded als sone  
 And so was with þat woman done.  
*De probatica piscina.*  
 Ful many when þai saw þis sight  
 700 Honord þe tre with all þaire might,  
 And þarto made þai more loueing  
 þan vntill any oper thing;  
 þarfore þe iews thoght grete despite,  
 704 And to þat tre þai went ful tyte;  
 Out of þe toun þai did it draw,  
 For men þar-in no might suld know,  
 For þai saw grete worde of it went,

[fol. 80, col. 2.]

Maximilla  
 was her name;  
 but, as she  
 was sitting  
 by herself her  
 clothes took  
 fire and burnt  
 like tow.

"Lord  
 Jesu," she  
 said, "have  
 mercy and pity  
 upon me."  
 The Jews  
 were angry  
 that the  
 woman had  
 slandered  
 their God  
 by the  
 mention of a  
 new one,  
 and bade bold  
 men turn her  
 out of the  
 town, and  
 stone her to  
 death.

So she was  
 the first  
 Christian  
 martyr,  
 and all who  
 mentioned the  
 name of Jesus  
 were  
 commanded  
 to be stoned.

Many who  
 saw this  
 sight  
 honoured the  
 tree with all  
 their might.

The Jews took  
 offence at this  
 and drew the  
 tree out of  
 town,

but were  
afraid to  
break or burn  
it.  
So they cast  
it into a ditch.

But every  
day, between  
"underon"  
and "prime,"  
God's angel  
came to this  
[fol. 80 b.]

tree, and  
moved the  
water in the  
ditch,

and all that  
were sick and  
sore, if they  
might only get  
into the water  
when it  
moved, were  
cured of their  
sickness.

Then the Jews  
took the tree  
out of the  
water,

and turned it  
into a bridge  
over a "beck"  
(brook), so

And men parto toke mekill entent	708
And many men honord it mare,	
þan goddes þat in þe iewri ware;	
þarfore þai ordand þam omang	
þat na more worde of it suld gang,	712
Bot for vertu þat was þar-in	
þai durst it nowþer breke ne brin;	
In to a dike þai gan it kast,	
So to be wasted at þe last,	716
þarfore in þat dike þai it did;	
Bot god wald noght þe might war hid,	
Sen þat so grete word of it went,	
þarfore his sande parto he sent;	720
Euer-ilka day a sertaine tyme,	
Bitwix þe vnderon and þe prime,	
His angels to þat haly tre	
Ful oft-sipes men might þam se,	724
þai moued þe water in þat tide	
And wesche þe tre on ilka side;	
And all men þat war seke and sare	
If þai in þat tyme might be þare,	728
When þe water was moued swa;	
Wha so might first in-to it ga,	
If he had neuer so mekill bale,	
Hastily he suld be hale	732
Thurgh vertu of þat haly tre;	
þis was knawin in ilk cuntré,	
For mani þat blind <i>and</i> croked ware	
Hastily war þai helid þare;	736
So when þe iews persayued right,	
þat thurgh þe tre was schewid slike might,	
þai said it suld noght lang be swa;	
Out of þe water þai gan it ta,	740
And ordand it to be a brig,	
Ouer a-noþer bek to lig,	
For so þai trowed þat mens fete,	

- 744 And bestes þat went by þe strete,  
 Suld cum and ga all ouer þat tre  
 So þat it suld wasted be;  
 For grete despite in hert þam thoght
- 748 Þat wonders thurgh it war wroght.  
 Þus lay þis tre þare, als I tell,  
 Vntill þe sage quene, dame sibell,  
 Come to ierusalem on a ȝere,
- 752 Wisdom of salomon to here;  
 And by þat side hir gate was graid  
 Whare þis haly tre was laid,  
 And sone when scho þar-of had sight
- 756 Scho honord it with all hir might,  
 Kneland doune on aiþer kne,  
 Swilk vertu trowed scho in þe tre;  
 Hir clathes gert scho þar-on lig,
- 760 And bare fete went scho ouer þe brig;  
 Thurgh prophecy þan þus scho said—  
 ~ "Þis ilk tre þat here es laid  
 A verray signe wele may it seme
- 764 Of a domesman þat all sal deme,  
 Als lord and maister moste mighty,  
 6 Þus may þis signe wele signify."  
 Scho lended þare ay whils hir list,
- 768 Grete wit of salomon scho wist;  
 And seþin ogayne gan scho ga  
 To hir cuntré þat scho come fra,  
 And þat tre euer scho gan honowre
- 772 Þat seþin bare oure sauowre;  
 3 Þis haly tre lay in þat stede,  
 Vntill þat crist suld suffe[r] dede,  
 When dome was gifen ordand was he
- 776 Forto be hanged opon a tre,  
 7 Þat als a cros þan suld be wroght;  
 On swilk a tre þan had þai thoght,  
 Sone a iew stode vp in hy,

that it might  
 be worn out  
 by the feet of  
 men and  
 beast.

Thus this tree  
 lay until  
 Dame Sheba  
 came to  
 Jerusalem to  
 hear of  
 Solomon's  
 wisdom.

Passing over  
 this bridge  
 she honoured  
 it with all her  
 might.

She laid her  
 clothes  
 thereon and  
 barefooted  
 went over the  
 bridge.  
 She said the  
 tree was a true  
 sign of a  
 doomsman  
 who should  
 judge all men  
 as lord and  
 master.

[fol. 80 b,  
 col. 2.]  
 This tree lay  
 in that place  
 until Christ  
 should suffer  
 death.  
 He was  
 condemned to  
 be hanged on  
 a tree  
 fashioned like  
 a cross.



The Jews  
think of the  
tree "laid  
ouer the  
lake,"

And þus he said thurgh prophecy :— 780  
"Þe kinges tre, I rede, ȝe take,

Þe whilk ȝe laid ouer þe lake  
To make a cros both large *and* lang  
Þe kyng of iews þar-on to hang." 784

To þis þai all assented þan,  
And rathly out of þe toune þai ran;  
Þai toke þe tre þan þare it lay,  
Þe thrid part þai hewed oway, 788

and from it  
they make a  
cros eight  
cubits long.

And of þe rembnand haue þai made  
A large cros, bath lang and brade;  
Viij cubites þai made it lang  
With-uten þat in þe erth suld gang, 792  
And aþer side of cubites thre  
Þat abouen þe heuid suld be;

When it was  
finished they  
took it to  
Pilate, who  
was well  
pleased with  
their work.

When it [was] made þus at paire will, 796  
Þe ceté sone þai broght it till,  
To pilate went þai ful gude spede,  
He held him wele paid of paire dede.  
*De fabrice clauorum.*

The cross is  
made but the  
nails are  
wanting.  
The Jews run  
to a smith out  
of the town,  
and bid him  
make three  
nails.

E cros es made, als it sall be,  
Bot þan þam nedes nayles thre; 800

Þe iews war ful redy boune  
And ran for na[i]les in-to þe toune;  
Vnto a smith þai come ful sone  
And bad, "belamy, biliue haue done, 804

Make thre nayles stif and gude  
At naile þe prophet on þe rode";  
When þe smith herd paire entent,  
How þat ihesu suld be schent, 808

The smith,  
believing  
Christ to be a  
true prophet,

In hert he had ful mekyll wa  
Obout þe nayles forto ga,  
For of ihesu he vnder-stode  
Þat [he] was prophet trew *and* gude; 812

does not  
intend to  
make the  
nails.

Þarfore wele in his hert he thought  
Þat for him suld no nayles be wrought;

- He answerd þam with wordes fre  
 816 And said "ȝe gett none nailes for me,  
 God has sent on me his merke  
 So þat I may wirk no werk;"  
 In his bosum he hid his hand  
 820 And said he hurt it on a brand,  
 "Par-on," he said, "I haue slike pine  
 þat I hope my hand to tyne."  
 þan answerd þe iews kene  
 824 And said vnto him all in tene:  
 "All for noght þou feynes þe,  
 All þi sare-nes will we se,  
 And bot we find þi tales trew  
 828 Ful sare it sall þi seluen rew."  
 þus thai thret him in þaire saw,  
 And gert him þare his hand out draw,  
 þan was þare schewed in þat place  
 832 Grete gudeness, thurgh goddes grace;  
 His hand semed als it war sare  
 And hurting had it neuer þe mare;  
 þe iews saw þat it was so,  
 836 And namore said þai him vnto;  
 Furth come þan þe smithes whife,  
 A fell woman and full of strife,  
 By þe iews þare þai stode,  
 840 Scho spac hir husband litill gude;  
 "Sir," scho said, and loud gan cry,  
 "Sen when had þou slike malady;  
 Ȝistereuen, when þe day was gane,  
 844 Euill on þi handes had þou nane,  
 And sen sekenes es sent to þe  
 þir men sall noght vnserued be,  
 þai sall haue nayles or þai ga,  
 848 Als sone my self sall þam ma."  
 Scho blew þe belise ferly fast,  
 And made þe yren hate at þe last.

But he  
 answers the  
 Jews with  
 bold words:  
 "No nails you  
 get from me,  
 for I have  
 burnt my  
 hand on a  
 [fol. 81.]  
 brand,

and I expect  
 I shall lose  
 my hand."

The Jews did  
 not believeth  
 smith, but  
 bade him  
 show them  
 his hand,

which they  
 saw hurt as he  
 had said  
 (though in  
 reality it was  
 not).  
 So they made  
 no more ado  
 about the  
 matter.  
 But out  
 came the  
 smith's wife, a  
 cross-grained  
 scolding  
 woman.  
 By the Jews  
 she stood, and  
 said little  
 good of her  
 husband.  
 "Since thou  
 art sick," she  
 said, "these  
 men shall not  
 go away  
 unserved."

So she set to  
 work and  
 made the  
 nails herself,

the Jews all  
the while  
lending her a  
helping hand.

They were  
very roughly  
made, but the  
Jews gladly  
took them,

and brought  
them to  
Pilate.

Þe iews helppid hir forto smite	
So þat thre nayles war made ful tite;	852
Hir husband saw and stode ful still,	
He durst noght say þat scho did ill;	
Þai war full grete and rudely wroght,	
Bot þarfore þai forsuke þam noght,	856
Bot sone, when þai þir nailes had,	
Furth þai went with hert ful glad,	
And hastily þai toke þe gate	
Vntill þai come to sir pilate.	860

## IV.

### FINDING OF THE CROSS.

*De Inuencione sancte crucis.*

- M**En aw to honure euer omang  
 þe cros þat al our hele on hang;  
 And how þat haly tre was fun,  
 4 Was þis feste ordand and bigun;  
 þat tre vs aw forto do honoure  
 þat bare oure lord and oure sauioure.  
 Whils Constantyne þe nobil king  
 8 Lifd here in erth in grete liking,  
 Trew he was, in dede and saw,  
 And lely lifed he in his law;  
 In Rome he regnid als Emperoure,  
 12 And gouerned it with grete honoure;  
 So in his tyme, trewly to tell,  
 All on þis maner it bifell:—  
 þe grekis and þe folk of barbary  
 16 Gederd ful grete cumpany,  
 Forto gif batail ogaynes rome,  
 And so by strenkit it to ouercum;  
 And when king Constantine herd tell  
 20 Off al þis fare, how it byfell,  
 In his hert he had grete drede,  
 For ful grete power gun þai lede;  
 He ordand him grete cumpany  
 24 Of men of armes and archery  
 His land with fighting to defend,  
 And to hald it fro his enmis hend;  
 And als he lay opon a night,  
 28 Bifore þat day þat þai suld fight,  
 Him thoght he lukid to heuyn on high,

[Harleian  
MS. 4186,  
leaf 149,  
back, col. 2.]

The Cross  
ought always  
to be held in  
honour.

Constantine  
was true in  
word and  
deed.

In Rome he  
reigned as  
Emperor.

The Greeks  
and folk of  
Barbary  
gathered  
together to  
fight against  
Rome.

When  
Constantine  
heard of this  
he was sore  
afraid,

but prepared  
to defend his  
land.

But as he lay  
upon a night,  
before the  
day that they  
should fight,  
it seemed to  
him that he  
looked toward  
heaven,

and saw the  
Cross on  
which Christ  
died, and a  
voice spake  
thus to him :

“ Arrange  
thine arms in  
this same  
manner, then  
shalt thou  
overcome thy  
enemies.  
In this sign  
put fully thy  
trust, then  
shalt thou  
have no cause  
for fear, for  
by this thou  
shalt have

[leaf 150.]

victory.”

On awaking  
he was very  
joyful.

Up he rose  
with a light  
heart,  
and went to  
Helena the  
noble Queen,  
and told her  
of his dream.  
Full glad was  
she of the  
tidings,  
and she  
caused a cross  
to be made to  
be carried  
before the  
Emperor.

So he went  
forth to the  
war, and  
through the  
Cross  
overcame his  
enemies.

St. Helena  
was very  
joyful that  
her son had  
returned safe,  
and with  
might and  
main  
honoured the  
Cross.  
But of the  
Cross they  
knew nothing,  
nor indeed  
of Jesus.

And in þe aire him thoght he sigh  
þe same cros þat crist was on done,  
And a voice sayd þus to him sone : 32

“ Ordayne þine armes on þis kin wise,  
þan sal þou ouercum þine enmise ;  
And in þis figure fully þou trayst, 36  
þan thar þe no thing be abaist ;  
Mak þis in þine armes forþi,  
þan sall þou haue þe victori.”

*In hoc vince.*

He wakkend þan and was ful glad,  
For he so gude herting þan had ; 40

Vp he rase with hert ful light  
And to his moder he went ful right,  
þat was saynt Elyne þe noble quene,  
And tolde vnto hir ilkdele bidene ; 44

Of þis tithing scho was ful fayne  
And gert ordan, with al hir mayne,  
þat he suld haue swilk armes dight,  
Als he had sene by gastly sight ; 48

His awin armes sone doun war laid  
And þe cros in his scheld purtraid,  
Byfore him in batayle to bere,  
And so he went furth to þe were ; 52

And thurgh þe vertu of þe croyce,  
Als he was warned by gastly voyce,  
Al his enmis he ouer-come  
And broght þe victori to Rome. 56

Saint Elyne þan was wunder fayne  
þat hir sun was cumen safe ogayne,  
And þat ilk figure of þe rode  
Honurde þai with mayn and mode ; 60

Bot of þe cros no thing þai knew,  
Ne no thing wist þai of Ihesu,  
Ne no thing wist þai what it ment  
þat þai honurd with gude entent. 64



- þan king Constantine gert call  
 Of Iewry þe maisters all,  
 Forto enquire by þaire clergy  
 68 What thing þat signe suld signify :  
 Þai said, "sir, lely we ʒow hete,  
 Byfor þis tyme was a prophete  
 Hight *ihesuc*, and [in] þis same Ceté  
 72 Was he hanged on swilk a tre ;  
 Ful many men þarbi was mend,  
 And grete vertu þarof was kend,  
 Bot sone efter þe iews it hid,  
 76 For no might suld of it be kid,  
 And how it was hid sal ʒe here.  
 Sir, it bifell in þis manere—  
 When *ihesuc* vnto ded was done,  
 80 Þe iews þan tok þaire counsail sone,  
 Forto hide þat ilke haly tre,  
 So þat it suld noght honurd be ;  
 Vnder þe grete hill of caluary  
 84 Þore groue þai it ful priuely,  
 With two crosses þat theues on hang,  
 And also þe nayles þat war strang ;  
 Al kest þai priuely in a pyt,  
 88 So þat no man suld of þam wit ;  
 Þore haue þai liggen, on þis maner,  
 Sethin more þan two hundreth ʒere,  
 Sethin Tytus and vaspasian come  
 92 And destroyd mony iews of Rome ;  
 For right als þai boght *ihesu* fre  
 For thritty penis of þaire moné,  
 So war þai sold to þaire enmy  
 96 Euer thritty iews for a peny ;  
 On þis wise war þai al broght down,  
 Vnder þe Emperoure subieccione,  
 So þat no man wun þore sald  
 100 Of þe Emperure bot þai wald hald,

Then  
 Constantine  
 cal'ed  
 together the  
 masters of  
 Jewry, and  
 asked what  
 the sign  
 signified.  
 They said  
 that before  
 this time  
 there was a  
 prophet,  
 named Jesus,  
 who was  
 hanged on  
 such a tree in  
 this same city.  
 Many were  
 healed  
 thereby, and  
 recognised its  
 great virtue.  
 Soon after  
 the Jews  
 hid it,  
 so that it  
 should not be  
 honoured.

They graved  
 it under the  
 hill of  
 Calvary,  
 along with  
 the crosses of  
 the two  
 thieves.  
 [leaf 150,  
 col. 2.]

Here they  
 have lain  
 more than  
 200 years.  
 After this  
 Titus and  
 Vespasian  
 came and  
 destroyed  
 many Jews,  
 for just as  
 they bought  
 Jesus for  
 thirty pence,  
 so were they  
 sold to their  
 enemies every  
 thirty Jews  
 for a penny.

Far and wide  
are they sown.  
No Jew has a  
house of his  
own.

When Sir  
Adrian was  
Emperor of  
Rome, the  
Christians  
were  
persecuted.

He well knew  
where the  
Cross was hid,

for Christian  
men came to  
honour the  
holy place,  
the Mount of  
Calvary,

so he built a  
heathen  
temple upon  
the mount.

No Christians  
ever after  
came there to  
pray, so the  
Cross passed  
out of mind.

Long after  
this temple  
was  
destroyed  
and the  
place was  
overgrown  
with thorns  
and briars.

[leaf 150,  
back]

And sethin als wide als pai er saun  
Has no iew hous of his awyn ;  
Swilk maystrijs war made þam omell,  
And efter þat tyme þus bifell:— 104  
In Rome ane Emperoure was þan  
þat named was sir adrian,  
Cristen law wald he none ken,  
Bot euer distryed al cristenmen ; 108  
þis Emperoure wele vnderstode  
Whore his elders had hid þe rode,  
And herby persayued he it right,  
For cristen men both day *and* night 112  
Come to honure þat haly stede,  
And bousomly pore made þaire bede ;  
þai honurd þe mount of caluary,  
In wirschip of þe cros namely. 116  
And þis Emperoure of Rome  
Wist cristen men so þeder come,  
þe cros he wold noght þethin take,  
Bot þus he ordand for þaire sake 120  
In þat same place to edify  
A temple for þaire maumetry,  
For cristen men suld þan forbere  
In þat stede to mak prayere ; 124  
þan cristen men þat place refused,  
None of þam efter þeder vsed,  
And so it wurthed at þe last  
þe cros al out of minde was past, 128  
And þat was for no man herd say  
þarof ne in what stede it lay.  
Lang efter þe temple of maumetry  
Was all distroyd fro Caluary, 132  
þan groued þe stede with thornes *and* breris,  
And of þe cros no thing men heris ;  
For two hundreth ȝeres war omell,  
Bitwix þe tymes þat I of tell. 136

- Pan Constantine was Emperoure  
 And rewlið rome with grete honoure ;  
 Vnto him was tolde in þat tyde,  
 140 How þat þe iews þe cros gun hide.  
 Vnto his moder he said in hi,  
 "Moder, sen we haue þe victori  
 And myne enmise þus er slone,  
 144 Thurgh vertu of þe cros allone,  
 And clerkis has told to ȝow and me  
 Þat criste was ded on swilk a tre,  
 Ful fayn I wold þat tre war soght  
 148 And sone vnto more honure broght."  
 Pan said his moder, saynt Elyne,  
 "Sun, for suth I sal noght fyne  
 Þat haly tre or I haue fun."  
 152 And sone hir way scho has bigun,  
 Furth scho went with faire menzê,  
 To ierusalem, þat riche cetê.  
 And when þe iews herd hereof tell  
 156 Þat þe quene come þam omell,  
 Grete wunder had þai albidene,  
 What thing hir cuming suld bimene.  
 And al þe iews sone did scho call  
 160 To cum into þaire comun hall,  
 Þe sertayn suth hir forto lere  
 Of thinges þat scho wold enquire ;  
 Here-fore þe iews had mekil dout,  
 164 Þai gedird togeder in grete rout,  
 And priuely þai ask þis thing,  
 What was þe caus of þe quenes cuming.  
 And sum, als þai had herd of hir,  
 168 Said scho come for þe cros to spir,  
 Waron crist vnto dede was broght,  
 And ilkone said þai knew it noght ;  
 So was þore ane þat hiȝht Iudas,  
 172 Þat grete mayster omang þam was ;

Unto  
Constantine  
it was told  
how the Jews  
had hidden  
the Cross.

Constantine  
tells his  
mother  
Helena that  
he would like  
to find the  
Cross upon  
which Christ  
had suffered.

Helena  
determines  
to discover it,

and goes to  
Jerusalem.

When the  
Jews heard  
of her coming  
they were in  
great fear  
and dread.

Helena calls  
them into  
their common  
hall, and says  
there are  
certain things  
which she  
wishes to  
know.  
The Jews  
take counsel  
together as to  
what the  
questions  
might be.

Some said  
that she had  
come to  
enquire about  
the Cross of  
Christ, but  
they said  
they knew  
nothing of it.

Judas tells  
the Jews  
what Simeon  
his father had  
told him on  
his death-bed.

" 'If any one  
enquires after  
the Cross, do  
not disclose  
where it is to  
be found,  
unless it be

[leaf 150,  
back, col. 2.]  
to save thy  
life.'

He told me  
where the  
Cross was  
commonly  
reported to  
be hid."

Hereupon  
the Jews  
came before  
Helena,

who  
threatened to  
put them  
to death  
unless they  
made known  
to her where  
the Cross was  
hid.

To show  
them that  
she was in  
earnest she  
caused a fire  
to be made.

Saint simyon sun for suth was he,  
And Simyon was sun of zaché.  
Pis Iudas said, "sumdele I mene  
Of thinges þat here bifore has bene; 176  
Simyon, my fader, als 3e sall here,  
Told vnto me on þis manere :—  
When he wist wele sune forto dy  
'Sun,' he said, 'herkin me in hy, 180  
A counsail sall I tel to þe,  
Þe whilk I will you hald priué;  
If it bifall, sun, in þi liue  
Þat any spir, opir man or wiue, 184  
Or efter þe cros will þe ass,  
Þat ihesu crist on hanged was,  
Or þai þarfore do þe to dede,  
Tell þam vnto swilk a stede, 188  
Þat now es waste *and* al vnkid,  
For þore I wote wele was it hid;  
And if þou may þi ded escheu,  
Þan wald I þat no man it kneu.' 192  
Þus tald he to me in what stede  
Þai groue þe rode bi comun rede,  
Bot if we any oper wise mai do,  
I rede we tel noman parto." 196  
Þan had þai meruail in þaire mode  
For þai herd neuer are of þe rode;  
Þan come þai furth, ilkone bidene,  
In comun hall bifor þe quene. 200  
Sone on þis wise scho said þam to—  
"Dose swith and chese one of þir two,  
Whethir 3ow es leuir to suffer dede,  
Or els to tel me in þis stede 204  
Whore cristes cros in erth es hid,  
And bot 3e do, als I 3ow bid,  
Ilkone 3e sall be brint þis day."  
And sone a fire scho did puruay, 208

- And when þai saw þe fyr on brede,  
 In paire hertis þan had þai drede :  
 Vnto þe quene al gun þai cry,  
 212 "Lady, of vs here haue mercy,  
 For we wote no thing how it was ;  
 If any wote þan wote Iudas,  
 For he was ane old prophet sun,  
 216 Þe laws wele better mai he cun ;  
 His elders war of þe alde state,  
 And of paire werkes sumdel he wate."  
 Þan lete scho al þo oþer go,  
 220 And Iudas toke hir vnto ;  
 And for he wald tell no resoun,  
 He was done in depe dungeoun,  
 And þore he lay in mirknes grete,  
 224 Seuyñ dayes, with-uten drink or mete.  
 For hunger he cried on þe seuynd day,  
 "Saue me and I sall yow say  
 Whore 3e sall fynd þe rude tre,  
 228 Als my fader tolde vnto me ;  
 Vnto me es þis mater dym,  
 Bot sum knawing I haue by him."  
 Fro prisun þan was Iudas tone,  
 232 And furth went with þam ilkone  
 Vnto þe mount of Caluary ;  
 þam folowd ful grete cumpany.  
 And when þai come whore þai wald be,  
 236 þan Iudas knelid down on his kne,  
 He said, "lord, þat all has in waldē,  
 If tales be trew þat men has talde,  
 If þou be he þis werld bigan,  
 240 And verrayli es both god *and* man,  
 And of a maiden in erth was born,  
 Als sere prophetis haue said biforn,  
 Send us sum taking of þi grace,  
 244 To find þe rude tre in þis place,

This frightens  
the Jews, who

declare they  
know nothing  
of the Cross,

but that one  
Judas knows  
all about it.

Helena takes  
Judas and  
lets the  
others go.  
Because  
Judas was  
obstinate she  
cast him into  
a mirk  
dungeon,  
where he  
remained  
seven days  
without food.  
On the  
seventh day  
he declares  
his  
willingness  
to disclose  
where the  
Cross is hid.

[leaf 151,  
col. 1.]

Forth Judas  
goes to  
Calvary,  
followed by  
a great  
company.  
When he  
came where  
he wished  
to be, he  
knelt down  
and prayed  
God to send  
some token of  
the Cross.



As soon as  
Judas had  
done praying  
the hill above  
began to  
quake, a  
great smoke  
arose, and  
gave forth a  
sweet smell.

Then Judas  
cried aloud,  
"Of a truth,  
Lord Christ,  
thou art the  
Saviour of  
the world,  
who was  
born of the  
chaste  
maiden ;  
unto Thy  
law I will  
betake me,  
and for ever  
forsake the  
Jew's law."

Then they  
made Judas  
a Christian,  
and changed  
his name to  
Quiriac. He  
afterwards  
became a  
bishop.  
They noted  
where the  
smell came  
from, and  
grubbed  
about the  
place until  
they found  
three crosses.

Then Quiriac  
prayed God  
to send them  
the nails,

[leaf 151,  
col. 2.]

Wharon þi self wald suffer dede,  
If it be hid here in þis stede."  
Als Iudas þus gun his prayers make,  
þe hill obouen bigan to quake, 248  
And þarof rase a ful grete reke,  
Bot þat was ful wele smelland smeke ;  
Ful mekil mirth was þam omell,  
Fo[r] neuer man feld swetter smell ; 252  
þan Iudas fast bigan to cry,  
And he said ful stedfastly,  
*In veritate, christe, tu es redemptor mundi,*  
"In suthfastnes, lord criste, I trow, 256  
þe sauoure of þis werld es þow,  
þat born was of þe mayden chaste,  
And sall be euer of mightes maste ;  
Vnto þi law I wil me take, 260  
And þe Ieus law euer I forsake."  
þan cristen man þai gan him mak  
And turned his name to Quiriak,  
Sethin was he Bisschop in hali kirk, 264  
And hali werkis oft gun he wirk.  
þai biheld whore þe smel come out,  
And fast grubed þai þore about ;  
So depe þai grubbed *and* so fast, 268  
Thre crosses fand þai at þe last ;  
Ane of crist both large and lang,  
And oper two þat theues on hang,  
Bot þore was noman þat knew 272  
Whilk was þe cros of ihesu.  
þan Quiriak prayd, with hert and hend,  
þat god suld þam þe nailes send  
þat nayled crist þe rude vnto ; 276  
And sune when he had prayed so  
Thre nayles aperd vnto þare sight,  
In þe erth schineand ful bright ;  
þai toke thre nayles *and* crosses thre 280

- And bare þam to þe riche ceté ;  
 Ful mikel folk come þam ogayne  
 And of þare fare þai war ful fayne ;  
 284 And on a bere þore gun men bring  
 A ded bodi vnto þe beryiing.  
 Quiriak bad þam þat it bare  
 Set doune þe bere omang þam þare,  
 288 So forto proue þare, or þai pas,  
 Whilk of þa crosses cristes was ;  
 Quiriak fast vnto god prayd  
 And ane cros to þe cors he layd,  
 292 And sethin ane oþer he laid partill,  
 Bot 3it euer lay þe bodi styll ;  
 ¶ Þe thrid cros þan he toke forþi  
 And layd it vnto þe ded body,  
 296 And als sune als it neghed nere  
 7 Þe cors rase up, both hale and fere ;  
 And al þe folk þat saw þat sight  
 Loued god, with al paire might ;  
 300 And so þai past into þe toun,  
 With a flul fayre processioune ;  
 Al loued þai god, with ioyful mode,  
 And saynt elyn scho bare þe rode ;  
 304 þan sone omang þam herd þai 3ell  
 A ful grete dyn of deuils of hell ;  
 þai cried, "allas and wayloway,  
 For dole what sal we do þis day ;  
 308 Þe tre es funden whilk we suppose  
 Sall ger vs all oure pouwer lose,  
 For we haue power in no place,  
 Whore men on þam þat takin mase ;  
 312 Now mun oure power fro us pas,  
 Wo wurth þe while it funden was !  
 For fro þat figure bihoues vs fle  
 So with man-kind ouercumen er we ;  
 316 It puttes oway all oure powere,

and forthwith  
 there  
 appeared  
 three nails  
 shining in  
 the earth.  
 Joyfully they  
 return to  
 the city.  
 They meet  
 men bringing  
 a corpse upon  
 a bier.  
 Quiriak bids  
 them set the  
 bier down.

Then he laid  
 each cross  
 upon the  
 dead body.

When the  
 third cross  
 touched the  
 corpse it rose  
 up whole  
 and sound.

Forthwith  
 they passed  
 into the town  
 with great  
 procession,  
 and St.  
 Helena bore  
 the Cross.

But a great  
 yell and din  
 of devils was  
 heard among  
 them crying  
 "Allas and  
 welladay,  
 what shall  
 we do this  
 day, since the  
 Cross is found  
 and deprives  
 us of all  
 power in this  
 place ?

Woe worth  
 the time it  
 was found !

But we care  
not for all the  
crosses men  
can make,  
provided we  
can make  
them commit  
deadly sin."

[leaf 151,  
back, col. 1.]  
"Thou  
wicked devil,"  
said Quiriak,  
"wend thy  
way into the  
deepest hole  
of hell,  
evermore in  
doletodwell."

Then the  
fiends  
vanished  
with a  
hideous cry.

Queen Helena  
made a silver  
case, adorned  
with gold  
and gems,  
and enclosed  
therein the  
Holy Cross.

She built a  
church on the  
Mount of  
Calvary, and  
put the Cross  
therein.  
Men came  
from all  
quarters to  
honour the  
Cross, and  
many marvels  
were wrought  
by it.

So þat we mai noght negh it nere,  
Bot-if we may with any gyn  
Mak þam to do dedly syn ;  
þan with þam wil I wun and wake, 320  
For all þe crosses þat þai can make,  
Bot I may neuer no man spill  
With syn, bot-if þam seluin will ;  
Asay I sall, with sere sutelté, 324  
To ger men syn and serue me."  
Quiriak said þan to þe fende  
"þou wikked deuil þi way þou wende,  
Vnto þe deppest hole of hell, 328  
Euermore in dole to dwell ;  
For funden es now þe haly tre  
þat fellis þi pride *and* þi pousté."  
þe fendes þan with hidose cry 332  
Vanist fro þam ful sudanly ;  
þan went þai furth with meri mode  
Vnto þaire temple þai bare þe rude.  
þan þe nobil quene Eline 336  
Gert mak a case of syluer fyne,  
With gold and precius stones plenté,  
And closid þarin þat haly tre ;  
And on þe mount of caluary 340  
Gert scho mak a kirk in hy,  
And þore scho set þe haly tre  
Of all men honord forto be ;  
And sone when it was þeder broght, 344  
Fro sere sides men þeder soght,  
And ful grete grace was þore schewd,  
And grete releue to lerd and leude ;  
Thurgh cristen land so es it kend, 348  
þat fro þe fendes it mai us fend,  
So þat þai may do us none ill,  
Bot-if oure self assent partill ;  
For in world has he no powere, 352

Night ne day to negh us nere,  
 If we his werkis will forsake,  
 And cristes cros opon vs make.  
 356 God *grante* us grace so to honoure  
 Þe cros þat bare oure sauoure,  
 Þat we may to þat blis be broght,  
 Whilk crist with his blode to us boght.

The Cross  
 may defend  
 us from the  
 devill, if we  
 keepourselves  
 free from sin.

Let us ever  
 honour the  
 Cross, so that  
 we may be  
 brought to  
 that bliss  
 which Christ  
 purchased  
 with his  
 blood.

## V.

### THE UPLIFTING OF THE HOLY ROOD.

For the confirming of our faith, and to the glory of our Lord, we honour with songs of praise two days in the year on account of the Holy Rood, (ever) since it was discovered.

The Jewish folk hid it (the cross) with evil intention. They would not that this treasure (the cross) should become a comfort to men. But the blessed Helena afterwards discovered it there, through the revelation of Christ, as He marvellously had manifested it; and she divided the rood as the Lord had instructed her, and left one portion in that same city in which Christ had suffered, as the writings inform us, enclosed in silver; and she went home afterwards with the other portion of the precious tree to her dear son, in order to strengthen his faith.

Now we celebrate the day on which it (the cross) was found in honor of our Saviour, who would suffer on it. It is after Easter in the year's course; and we observe in harvest time with holy ministrations a second festival—that on which it (the cross) was brought again to Jerusalem, as we shall hereafter relate. It happened, unfortunately, as very often it still does, that the heathen nations invaded the land, and an impious king called Cosdrue came with a great army to the Holy Rood where Helena had placed it, in the aforesaid Jerusalem. Impiously bold, he harrowed then the land, and took the Holy Rood home to his own country. He was so uplifted and so wicked a ruler, that he would be God; and wrought then of silver a high steeple in the form of stone-work, and with shining gems surrounded all the house, and in the



# V.

## [PÆRE HALGAN RODE UPAHEFEDNYS \*.]

WE WURÐIAÐ MID LOF-SANGUM FOR URES GE-  
LEAfan trymminge twegen dagas on geara drihtne to  
wurðmynte for þære halgan rode siððan heo afunden wæs.

[Cotton MS.  
Julius E vii,  
leaf 153,  
back.]

Þa iudeiscan hi behyddon mid hetelicum geðance. noldon þ  
se maðm wurde mannum to frofre. ac seo eadige helena. hi eft  
þær afunde þurh cristes onwrigennesse swa he mid wund-  
rum geswutelode. 7 to-dælde þa rode swa swa drihten hire  
gewissode. 7 forlet þa ænne dæl on þære ylcan byrig. þe crist on  
þrowode. swa swa us cypað gewritu. mid seolfre bewunden. 7  
wende ham siððan mid þam oprum dæle þæs deorwurpan  
treowes to hire leofan sunu his geleafan to getrymmenne.

The Jews hid  
the Cross,  
but Helena  
found it.

She took  
home one  
portion of  
the precious  
tree.

Nu freolsige we þone dæg þe heo on afunden wæs. þam  
hælende to wurðmynte þe wolde on hire þrowian. se bið ofer  
eastrum. on ymbryne þæs geares. 7 we healdað on hærfeast mid  
halgum þenungum operne freols-dæg on þam þe heo gefeod wæs  
eft to hierusalem swa swa we her æfter secgað. Hit gewearð  
for yfelnysses swa swa for oft git bið. þ þa hæðenan leoda þ land  
gehergoden. 7 sum arleas cyning cosdrue gehaten com mid  
micclum here to þære halgan rode. þær helena hi gesette on  
þære foresædan hierusalem. gehergode þa þ land. 7 þa halgan  
rode genam ham to his earde. arleaslice dyrstig. He wæs swa  
up-ahafen. 7 swa arleas brega. þ he wolde beon god. 7 worhte  
þa of seolfre ænne heahne stypel. on stanweorces gelicnysses. 7

Two days are  
celebrated in  
honour of the  
Cross.

Cosdrue  
invaded  
Jerusalem,  
and took  
away the  
Holy Rood.

\* The title in the MS. is 'XVIII. KL OCTOBRIIS. EXALTATIO Sancte CRUCIS.'

upper-story he wrought his throne all of red gold; and wonderfully drew out water by means of pipes, for he would cause rains, as if he himself were God. But he was nevertheless very foolish, for the rain might not be of service to any one. He laboured then still more to manifest his power, and bade the earth to be delved secretly with craft, so that horses ran constantly about the house through the secret trenches, dinning with their feet, for he would work thunder. Nevertheless was he witless.

He sat then in the house as High God, and placed the Holy Rood beside his throne, as it were for a companion in his impiety. He then sat there from that time forth, and to his son he assigned all his kingdom. But Christ destroyed him. An emperor there was in those days, named Eraclius, a Christian, of mature age, and undaunted in war; and he adorned his belief with good works, and honoured God's servants with benevolent mind.

Then came Cosdrue's son against the emperor Eraclius, for he desired to win his kingdom in battle. Then it was settled between them both, that they two should boldly go to single combat on the bridge of the river, and he who should get the victory should wield the kingdom, without the loss of the men who had come with them. Then they all said that if any man would assist either of them, forthwith he should be seized and with crippled limbs should be cast into the river.

They then went both on the bridge together, and the believing (faithful) emperor killed the enemy of God, Cosdrue's son, and he afterwards wielded all his kingdom, and rode to Cosdrue. Then all the army joyfully submitted to Eraclius, and he received them and brought them to baptism. And no one would make known to Cosdrue the battle (which had lately taken place), because he was hateful to all his people.

Then Eraclius went up to the steep upper-floor, and quickly said to the impious Cosdrue these words: "Life I will grant thee if thou wilt forthwith believe now on the Saviour Christ, and wilt promise that thou wilt be baptized, and I will be thy friend, and I will let thee have this land in thy possession; if thou then dost otherwise thou shalt be put to death."

Then would not Cosdrue believe on Christ, and Eraclius forthwith drew out his sword and beheaded him, and commanded him to be buried. He took his younger son, a boy of ten years old, and baptized him, and

mid \*scinendum gymmum besette eall þ̅ hus. 7 on þære upflora  
eall mid readum golde his cynestol geworhte. 7 wundorlice mid  
þeotum wæter ut-ateah wolde renas wyrcean. swylce he sylf god  
wære. ac he wæs ful dysig forþan þe se rēn ne mihte nanc-  
gum<sup>1</sup> fremian. He swanc þa git swiðor wolde geswutelian his  
mihte. 7 het delfan þa eorðan digellice mid cræfte. swa þ̅ hors  
urnon embe þ̅ hus gelome þurh þa digelan dica dynigende mid  
fotum wolde þunor wyrcean gewitleas swa ðeah.

\* [leaf 156.]  
Cosdrue tries  
to he like  
God,

<sup>1</sup> [MS.  
manegum.]  
and imitates  
miracles.

He sæt þa on þam huse swa swa healie god. 7 gesette þa  
halgan rode to his heahsetle up swilce him to geferan on his  
fracodnyse. He sæt ða þær swa forð. 7 his suna betæhte calne  
his cynedom. ac crist hine fordyde. Sum casere wæs on þam  
dagum cristen. 7 gelyfed. eraclius gehaten. unearh on gefeohtum.  
7 he his geleafan geglengde mid godum weorcum. 7 godes þeowas  
wurþode mid wel-willendum mode.

Eraclius lived  
at this time.  
He was a  
true  
Christian.

Ða com þæs cosdruan sunu togeanes ðam casere. wolde mid  
gefeohhte gewinnán his rice. Ða gewearð him bam. þ̅ hi beald-  
lice twegen to anwige eodon on þære éá bryce. 7 seðe sige  
gewunne weolde þæs rices butan þæra manna lyre þe him mid  
comon. Hi þa ealle gewædon þ̅ gif ænig man wolde heora  
oðrum fylstan. þ̅ man hine sona gefenge. 7 foreðum sceancum  
into þære éá wurpe.

He came  
against  
Cosdrue's  
son,

Hi eodon þa begen on þære briege togædere. 7 se geleaffulla  
casere alede þone godes feond cosdrues sunu. 7 he siððan geweold  
ealles his rices. 7 rād him \*to cosdrue. þa beah eall se here bliðe-  
lice to eraclio. 7 he hi underfeng. 7 to fulluhte gebigde. 7 nan  
man nolde cyþan cosdrue þ̅ gewinn. forðan þe he wæs andsæte  
eallum his leodum.

and defeated  
him.

\* [leaf 156,  
back.]

Eraclius þa astah to þære sticolan upflora. 7 cwæð to þam  
arleasan ardlice þas word. Lifes ic þe geann. gif þu anrædlice  
gelyfst nu on hælend crist. 7 cwyðst þ̅ þu wille to fulluhte  
gebugan. 7 ic pin freond beo. 7 ic þæ læte habban þis land to  
gewealde. gif þu þonne elles dest. þu scealt deape sweltan.

Þa nolde se cosdrue on crist gelyfan. 7 eraclius sona his swurd  
ateah. 7 hine beheafðode. 7 het bebyrgan. 7 nam his gingran  
sunu siððan to fulluhte tyn wintra enapa. 7 him cynedom forgeaf.

Eraclius slew  
the unbeliev-  
ing Cosdrue.

gave up to him the kingdom, and then delivered to his (own) army the high steeple, with all the silver; but he himself took the gold and gems into God's church. Then he carried the rood, with a procession of the people, again to Jerusalem, eagerly and joyfully.

Riding quickly, they came at last to the aforesaid city; and the emperor sat on a royal horse, as was most pleasing to him. But when he would enter (the city) then was the gate closed, so that the stones fell suddenly together, and so it was wrought into a wall.

Then were they terrified on account of that wonderful token, and forthwith looked sorrowfully to heaven, and saw our Lord's precious cross shining there; and God's angel bore it above the gate and thus said:

"When that the heavenly king, Christ Himself, entered in through this same gate to His own passion, He was not clothed with purple, nor adorned with royal crown, nor rode He through this stone gate on a steed, but on the back of an ass He meekly rode as an example to men, that they should shun pride." And after these words the angel went up. Lo! then the emperor quickly alighted, thanking God for the lesson; and he took off his purple and his girdle of pall. Then he went with naked feet and took the rood, praising God with shedding of tears.

Then befell a divine miracle to the stone-work. When the emperor came with meekness to them, then the stones parted and the gate opened itself. There was also another marvel, so that a winsome (delightful) odor steamed on the holy cross, when it was on its way home, through the land and filled the air; and the people rejoiced on account of this, being filled with the odor.

No perfume could give out so delightful a smell. And then the emperor exclaimed with joy: "O thou marvellous rood on which Christ would suffer and quench our sins with His precious blood! O thou rood shining more than the bright stars of middle earth! Greatly art thou to be loved, O holy and winsome tree; thou wert worthy to bear the prize of all middle earth! Be mindful of this assembly which is here gathered together for the honour of God!"

Then the emperor exalted the Holy Rood in that same place in which it stood at first, before the impious king, Cosdrue, took it therefrom. On that day the true Saviour marvellously manifested His power through the illustrious cross, so that a dead man arose on that day, and four bedridden



betæhte ða his here þone heagan stypel. mid callum þam seolfre. 7 he sylf genam þ̅ gold. 7 þa gymmas. into godes cyrcan. Ferode ða þa rode mid þæs folces meniu ongean to hierusalem georne mid blisse.

Eracius carries the Cross back to Jerusalem.

Hi comon þa ætnextan caſſice ridende to þære foresædan byrig. 7 sæt se casere on kynelicum horse swa him geewemast wæs. ac þa þa he inn wolde. þa wearþ þ̅ geat belocen. swa þ̅ þa stanas feollon færlice togædere. 7 wearþ geworht to anum wealle swa.

Hi wurdon þa afyrhte. for þam færlican tacne. 7 behcoldon sarige sona to heofonum. 7 gesawon drihtnes rode deorwurðlice þær scinan. 7 godes engel hi bær bufan þam geate 7 cwæð.

A wonderful token appears to him.

Þa þa se heofonlica cyning crist sylf inferde þurh þis ylce get to his agenre þrowunge. næs he mid purpuran gescryd. ne mid cynhelme geglenged. \*ne he on stoda ne rād. þurh þis stænene geat. ac on assan hricge he rād eadmodlice mannum to bysne. þ̅ hi modignysse onseunion. 7 æfter ðysum wordum gewende se engel up. Hwæt ða se casere caſſice lihte þancigende gode þære wissunge. 7 dyde of his purpuran. 7 his pellenan gyrlan. eode þa mid nacodum fotum. 7 genam þa rode mid agotenum tearum god wurþigende.

\* [leaf 157.]

Wearð þa godes wundor on þam weorc-stanum þa ða se casere com mid eadmodnysse to. þa toedon ða stanas. 7 geopenode þ̅ get. Wæs eac oþer wundor swa þ̅ wynsum bræð. stemde on þære halgan rode þa þa heo hamwerd wæs. geond þ̅ land. 7 þa lyfte afylde. 7 þ̅ folc þæs fægnode. afylde mid þam bræðe.

Eracius enters the city with befitting humility. A winsome odor steams from the Cross.

Ne mihte nan wyrt-bræð swa wynsumlice steman. 7 se casere þa clypode mid blysse. Eala þu wundorlice rôd. on þære ðe crist wolde þrowian. 7 ure wita adwescan mid his deorwurþan blode. Eala þu scinende rôd swiþor þonne tungla mære on middan-earde micclum to lufigenne. halig treow. 7 wynsum. þe wurpe wære to berenne ealles middan-eardes wurp. gemunde þisne heap. þe her gegaderod is gode to wurðmynte.

The Emperor's address to the Cross.

Þa ahof se casere þa halgan rode up on þære ylcan stowe. þe heo on stod æt fruman. ær þan þe se arleasa cynineg cosdrue hi gename. On ðam dæge geswutelode se soðfæsta hælend wundorlice mihte. þurh his þa mæran rode. swa þ̅ an dead man aras

The exaltation of the Rood.



ones were there wonderfully healed, and ten lepers from their lingering disease, and many maniacs regained their senses. And many sick ones were healed of various diseases at the Holy Rood for the honour of Christ. And the emperor afterwards performed many good deeds there, and endowed God's churches with lands and sustenance, and restored God's praise. He went then to his royal seat to Constantinople, with great faith meditating upon God's greatness. Now is the day called in Christian books *Exaltatio Sanctæ Crucis*, that is in English speech, Uplifting of the Holy Rood, because that it was exalted with great honour on the foresaid day to the honour of the Lord.

It is nevertheless to be noticed that it (the cross) is widely distributed, by means of frequent sections, to every land. But the spiritual token (signification) is with God ever incorruptible, though the tree be cut in pieces. The heavenly sign of the Holy Rood is our banner against the fierce devil, when we bless ourselves boldly through God with the sign of the cross and with right belief.

Though a man waver wonderfully with his hand, nevertheless it is not a blessing except he make the sign of the holy cross, and forthwith the fierce fiend will be terrified on account of the victorious token. With three fingers must a man make the sign and bless himself for the Holy Trinity, which is a glory-ruling God. Sometimes priests say that Christ's betrayer (traitor), the impious Judas, shall not hereafter be condemned in the great day (of doom) to the deep hell, and they say that he may excuse himself to Christ, as if he of necessity committed that treachery against Him. But against that we say that Christ's word is not false. He said concerning Judas, that it were better for him that he were not born, than that he should be His betrayer. Neither the Jews nor that secret traitor were compelled by God to that horrible intention, but when that Christ, who seeth all things, saw their evil will, He then turned it to good, so that their wickedness became to us for salvation. Each man who does evil with evil intention is guilty before God, though he may benefit some, and each man who does good with good will, hath his reward of God, though he may do harm to some by it, because the righteous judge giveth to each the reward according as he himself might determine (will) and his will might dictate to him. Now are the Jews and the shameless

on þam dæge sona. ⁊ feower bedrydan þær wurdon wundorlice gehælede. ⁊ tyn lic-þroweras. fram heora langsumum broce. ⁊ fela \*wode menn heora gewit underfengon. ⁊ manega untrume fram myslicum cōpum þær wurdon gehælede. æt þære halgan rode. criste to wurðmynte. ⁊ se casere siððan fela goda gedýde þær. ⁊ godes cyrcan gegodode. mid landum. ⁊ bigleofum. ⁊ godes lof geedniwode. Ferde ða to his cynestole to constantinopolim mid micclum geleafan godes mærcða smeagende. Nu is se dæg gecwæden on cristenum bocum. *Exaltatio Sancte crucis*. þ is on englisce spræce upahefednyss þære halgan rode. forþan þe heo wæs ahafen mid healicum wurðmynte on þam foresædan dæge. drihtne to lofe.

\* [leaf 157, back.]

Eraclius returns to Constantinople after celebrating the "Uplifting of the Holy Rood."

[Is swa peah to witenne þ heo is wide todæled. mid gelomlicum ofcyrfum to lande gehwilec. ac seo gastlice getacnung is mid gode æfre á unbrosnigendlic. peah þe se beam beo to-coruen. þ heofonlice tacn þære halgan rode is ure gūðfana wiþ þone gramlican deofol. þonne we us bletsiað gebylde þurh god mid þære rode tacne. ⁊ mid rihtum geleafan.]

The Holy Rood is our banner against the devil.

Peah þe man wafige wundorlice mid handa ne bið hit peah blotsung buta he wyrce tacn þære halgan rode. ⁊ se reða feond biþ sona afyrht for ðam sige-fæstan tacne. Mid þrym fingrum man sceall senian. ⁊ bletsian. for þære halgan þrynnysse. þe is þrim-wealdend god. Hwilon cwepað preostas. þæt cristes læwa iudas se arleasa eft ne wurðe forðmed on þam micclan dæge. to þam deopan helle. ⁊ cwepað þ he mage wið crist hine betellan. swilce he neadunge gefremode þ facn wið hine. Ac we cweðað þær togeanes. þ cristes word ne bið leas. he cwæð be þan iudan. þ him wære betere þ \*he geboren nære þonne he his læwe wære. Næron þa iudeiscan ne se dyrna læwe þurh god geneadode. to ðam gramlican geþeahte. ac þa þa crist geseah. se þe gesihð ealle þing heora yfelan willan. þa awende þe hit to gode. swa þ heora yfelnyss us becom to hæle. Ælc man þe yfel deþ mid yfelum willan. is scyldig wið god. peah þe hit sumum fremige. ⁊ ælc man þe god deð mid godum willan hæfð his mede æt gode. peah þe hit harmige sumum. for þan þe se rihtwisa dema deð ælcum þa mede. be þam þe he sylf wolde. ⁊ his willa him dihte.

How the sign of the Cross should be made.

\* [leaf 158.]

Judas and the Jews will be punished for their treatment of Christ.

traitor (Judas), who plotted against Him, guilty of Christ's death (though that it became to us for everlasting redemption), and none of them shall ever come to Christ's kingdom unless they repent them of their sin and turn to Christ. The Saviour is so merciful, that He would have mercy upon His own murderers if they would turn and pray for His mercy, as many of them did, as for instance the centurion who wickedly pierced Him (Christ) in His holy side, and afterwards turned to Him. The centurion was named Longinus. He saw then how suddenly the sun became dark from midday until noon, and all middle earth trembled, and rocks burst asunder; then he turned to Christ, smiting his breast, saying loudly, *Vere Filius Dei est hic*—Truly this (man) is the Son of God. He then renounced his employment, and proceeded to the apostles, and was by them instructed in the faith, and with baptism was washed from his former deeds.

Then he distributed all his goods in alms, and lived in purity as Christ's own servant (thain) in great abstinence, and preached to the heathen the true faith and forgiveness of sins, and put down idolatry, and performed miracles in God's name, until a cruel judge put him to death with great torments.

But he wrought many marvels before the judge, amid the torments, and blinded the judge through the power of God, that men might know how merciful the Saviour is who had magnified him so. Then was he beheaded for the sake of the Saviour, whom he had before cruelly wounded on the cross, and he (now) dwells eternally in glory with Him. The heathen judge who put him to death was named Octavius. But he came afterwards to the place where he was slain, and sought his body, praying for forgiveness, with weeping and lamentation. Then forthwith he saw with sound eyes, being enlightened by the same who had before made him blind. Then the judge sumptuously buried the body of Longinus, and believed on Christ, ever glorifying God until he departed this life. Glory and praise be to the benevolent God, who reigneth ever eternally. Amen.

Nu synd ƿa iudeiscan. ȝ se sceamleaze læwa cristes deaðes seyl-  
dige. ƿe syrwdon be him. ƿeah ƿe hit us become to eevere alysed-  
nysse. ȝ heora nan ne becyȝð to cristes rice næfre. butan ƿam ƿe  
hit gebettan. ȝ gebugan to criste. Swa milde is se hælend ƿ he  
miltſian wolde his agenum slagum gif hi gecyrran woldon. ȝ  
biddan his miltsunge. swa swa heora mænig dyde. swa swa se  
hundredes ealdor. ƿe hine hetelice stang on his halgan sidan. ȝ  
siððan him beah to. se hundredes ealdor hatte longinus. He  
geseah ða sona hu seo sunne apystrode. fram mid-dæge oð non.  
ȝ eall middan-eard bifode. ȝ stanas toburston. ƿa beah he to  
criste sleande his breost. ȝ secgende hlude. *Uere, filius dei est hic.*  
Soplice ƿæs is godes sunu. He forlet ða his folgoð. ȝ ferde  
to ƿam apostolum. ȝ wearð gelæred to geleafan ƿurh hi. ȝ mid  
fulluhte aƿwagen fram his fyrlenum dædum.

None of them  
shall come to  
Christ's  
kingdom  
unless they  
repent.

Longinus  
pierced  
Christ's side.

He dælde ƿa his eahta ealle on ælmyssan. ȝ on clænnysse  
leofode. swa swa cristes \*ðegen. on mycelre forhæfednysse. ȝ  
ƿam hæpenum bodade ƿone soƿan geleafan. ȝ synne forgifennysse.  
ȝ towearp deofolgild. ȝ wundra gefremode on godes naman. oð  
ƿ sum gramlic dema hine gemartyrode mid micclum witum.

Hereafterwards  
believed in  
\* [leaf 158,  
back.]

Christ, and  
died a martyr.

Ac he worhte fela wundra ætforan ƿam deman. betwux ƿam  
tintregum. ȝ ablende ƿone deman ƿurh godes milte. ƿ menn  
mihton tocnawon hu mildheort se hælend is. ƿe hine mersode  
swa. He wearð ƿa beheafdoð for ðæs hælendes naman. ƿone ƿe  
he ær gewundode wælhreowlice on rode. ȝ wunað on ecnysse on  
wuldre mid him. Octavius hatte se hæƿena dema ƿe hine acwealde.  
ac he com siððan ƿær he ofslagen wæs. ȝ gesohte his lic biddende  
forgifennysse mid woƿe ȝ heofunge. ƿa geseah he sona gesund-  
fullum eagum. ƿurh ƿone ylcan onliht ƿe hine ær ablende. ȝ se  
dema ƿa deorwurðlice bebyrigde longines lichaman. ȝ gelyfde on  
crist æfre wuldrigende god. oð ƿ he gewát of life. Sy wuldor ȝ  
lof ƿam wel-willendan gode. seðe æfre rixað on ecnysse.  
A M E N.

He was  
beheaded by  
Octavius.

Octavius was  
afterwards  
converted.



## VI.

HOW þE HALI CROS WAS FUNDIN. BE SEINT

ELAINE\*.

\* [Fairfax  
MS. 14, Bod.  
Lib. fol. 88 b,  
art. 63.]

We all ought  
to honour  
the Cross.

## The Jews hid the Cross from the Christians.

For 200 years  
it lay hidden.

Of þe rode now for to rede,  
 ihesus criste he be mi spede,  
 þat þare-on suffred sorouful pine  
 to lause vs fra our wiper-wine ; 4  
 we agħ to buxumli hit bere,  
 for hit of bote is our banere,  
 baþ on bodi *and* in hert,  
 againe alle our care hit is our quert. 8  
 quen ihesus þer-of was vn-done,  
 þe iewes hid hit efter sone  
 fra cristen men hit to blinde ;  
 lap ware ham þai sulde hit finde, 12  
 þai wiste þe cristen walde hit kepe  
 for-þi in erþ þai grofe hit depe  
 vnder erþ, *and* oþer twa  
 quare-on þe theuis hang on squa ; 16  
 þe riȝt rode þai went to dille  
 out of þe cristen mennis skille,  
 þat if wiþ chaunce men on ham hit  
 quilk þai sulde haue þai sulde noȝt witt : 20  
 ¶ bot crist, þat nane is to him like,  
 walde noȝt late his dere relike,  
 squa noteful ping, squa lang be hid,  
 þat he ne walde þat hit ware kid. 24  
 quen hit had bene ij. hundre ȝere  
 vnder erþ, þat druri dere,  
 to bote of baþ our saule *and* life,  
 he did hit be fundin þorou a wife : 28



- a duȝti wife, þat hiȝt Eline,  
 was moder of king costantine,  
 ho fande hit, qua-sum wil wite hit now,  
 32 herkin *and* I sal tel hit ȝou.
- A**ls in stori. I. red *and* fande,  
 quen costantine was liuande  
 of rome þen was he emperour,  
 36 againe heþin folk stiþe in stoure;  
 be-tid a tide þat heþin lede  
 come him batail for to bede;  
 sa mikil folk þai wiþ ham led  
 40 þat costantine was sare a-dred.  
 þai come tille him þat ilk niȝt  
 atte þai sulde on þe morne fiȝt.
- ¶ A man þat selcouþ faire was graide  
 44 come to þe kinge *and* þus he saide:—  
 “costantine loke vp *and* se  
 til heiuen-warde *and* conforte þe.”  
 he lokid vp *and* in þat siȝt,  
 48 he sagħ [þar] cristis crosse ful briȝt;  
 a titel sagħ he þar-on lye,  
 “here-in þou salle haue victorie.”  
 þen did þe kinge make [of] a neyuen<sup>1</sup>  
 52 suche a cros as he sagħ in heyuen<sup>2</sup>;  
*and* vp in traup he ras. stedefast  
*and* brapeli on his faas he brast,  
*and* did þat cros be-for him lede  
 56 *and* felled doun þat cursid lede;  
 þai felle, þai fled þa wiþer-wine,  
 þe victorie has kinge costantine  
 þorou þe croice *and* cristis miȝt,  
 60 *and* þorou þaire stedfast traup in [d]riȝt.
- P**en sende þe king constantine  
 sandis til his moder eline  
 for to do seche, wiþ-uten hone,  
 64 þe cros þat criste on was done,

Helena  
found it.

Constantine  
is about to  
fight a battle  
with heathen  
folk.

[fol. 89.]

In the night  
he sees a  
divine  
manifestation  
of the Cross.

<sup>1</sup> read *an  
cuen*.

<sup>2</sup> read *heuen*.

By this token  
he gains the  
victory over  
his enemies.

He sends his  
mother to  
look for the  
Cross.

Benciras and  
Ansiers were  
her  
messengers.

to finde þat hali tree sum-square  
and make a kirke be raisid þare.  
benciras and ansiers,  
þer twa men was messagers,  
þai ware sende to þe quene fra rome ;  
bot herkenis how þai gaue dome.

68

The story of  
the good  
goldsmith,  
who owed a  
Jew a sum of  
money, and  
who was to  
forfeit its  
weight in  
flesh if he did  
not pay the  
debt when  
due.

¶ þis lauedi had þen hir wip  
a cristen man, was gode goldsmip,  
quat þing þat ho him of walde mouþ[e]  
atte hir deuise make he coupe,  
bot pouer he was of litil aȝt.  
and to a iew mikil he aȝt

72

a soumme of money for to amount,  
and askid him ful harde a-count ;  
þe couenand was made ful harde  
and saide he made him suche forwarde,  
if he his money muȝt noȝt gett,  
þat he sulde ȝilde him for his dett  
þat ilk weȝt at þer was lesse  
he sulde ȝilde of his awen flesse.

76

80

84

The debt was  
not paid, and  
the Jew  
demands the  
penalty.

þe dai Is past, þe dette vn-quit,  
þe bodi be-houis be leue for hit.

¶ þe cristen dred ful sare þe pine,  
bot þe iew walde neuer fine.

88

baȝ to þe quenis court þai come,  
þe iew þrali bad gif him dome.  
sharp grundin knife in hande he bare,

þe cristen<sup>1</sup> stode nakid be-for him þare ;  
þai walde for money had him boȝt,  
bot grante of þe iew gatte þai noȝt ;  
of raunsoun na mare þen a risshe  
walde he take bot of his flesshe.

92

96

<sup>1</sup> MS. has  
iew altered to  
cristen.

¶ Saide benciras and ansiers :—

“þou sal haue broȝer al þi fers,  
þe quene has biddin vs to deme  
And al þat resoun is to queme,

100

Benciras and  
Ansiers try  
the case.

say vs how þou wil him dȳt  
*and* we salle giue þe dome ful rȳt."

- ¶ "how," saide þe iew, "bot be my lay,  
 104 þat werst þat euer I. can or may,  
 his eien first putt out I. sal  
*and* his hende smite of wip-al;  
 tonge *and* neise wil I. noȳt saue,  
 108 til atte I al my couenande haue."

- ¶ þe messagers him gaf ansquare  
 "þen semis hit noȳt þou wil him spare,  
 take þou þe flesse we deme þe,  
 112 squa atte þe blode mai sauid be;  
 a drope of blode if atte þou tine  
 we gif ȝou dome, þe wrange is þine;  
 al if his flesshe was salde *and* boȳt  
 116 his blode to selle neuer he boȳt;  
 þe fallis þe flesshe, we ar wele knawen,  
 kepe him þe blode þat is his awen."

- ¶ þen saide þat iew, "be saint driȳtine  
 120 me þink þe wers part is mine;  
 to take þe flesshe if I. assay  
 þen þe blode wil ryn a-way;  
 for-done ȝe haue me wip ȝour dome,  
 124 *and* þat make ȝe romains of rome;  
 maugrefe þer-fore mote ȝe haue,  
 alle þat suche a dome me gaue."

- ¶ benciras þen saide, "parfay  
 128 alle has þis court herde þe missay,  
 me *and* my felaw sir ansiere;  
 þou has missaide rȳt foule here,  
 we wil missay þe na wȳt,  
 132 bot ellis of þe we wil haue rȳt;  
 þe lauedi, for ho did vs leue,  
 ho bad vs rȳtli dome to giue,  
*and* þe soþ we haue þe saide,  
 136 þer-fore þou dos vs now vpbraide."

The Jew says  
 that he shall  
 first put out  
 his debtor's  
 eyes, then cut  
 off his hands,  
 next his  
 tongue and  
 nose.

The judges  
 tell him to  
 take the flesh,  
 but no drop  
 of blood.

The Jew says  
 that he is  
 getting the  
 worst of the  
 bargain, for  
 the blood  
 must run  
 away if he  
 cuts the flesh.  
 "A curse on  
 you for your  
 decision  
 against me."

The judges  
 answer that  
 they are  
 determined to  
 do what is  
 right.

[fol. 89 b.]

They  
condemn the  
Jew, and  
declare his  
goods to be  
forfeited to  
the queen.

The Jew then  
offers to show  
them where  
the Cross is,  
if they release  
him from this  
penalty.

He asks time  
to make the  
necessary  
inquiries.

Helen tells  
him that he  
shall lose his  
eyes if he  
does not find  
the place of  
the Cross.

On the day  
appointed he  
came before  
the queen,  
and bids her  
follow him  
without  
delay.

- ¶ þe lauedi bad, wip-uten lite,  
iugement on him þai sulde giue tite,  
for sicure was ho þan of site,  
þat þe cristen man was quite. 140  
þe iew was dampned, so at þe quene  
sulde al his catel haue be dene,  
In hir merci his tonge to take,  
þat in hir presence suche wordis spake. 144  
þe iew him þuȝt selcouþ tene  
atte þis dome at was sa kene,  
*and* saide on hiȝt, atte al muȝt here,  
“me ware leuer ȝou to lere 148  
quare liȝs ȝour lordis rode tree,  
þen þus smartli dampned be.”  
¶ “god wate frende,” þen saide eline,  
“þou sal be quite of alle þi pine 152  
if þou wil do as I. þe bid,  
to shew vs quere þat cros is hid.”  
“lauedi,” he saide, “be my lay,  
þe soþ ȝet can I. noȝt say; 156  
bot sette me a *certaine* day  
þat wip my maistris speke I may,  
I salle þe bringe tiþande of hit,  
þe quilk bleþeli þou walde witt” 160  
¶ “Gladli,” ho saide, “here I þe hiȝt  
of a day respite *and* a niȝt;”  
¶ saide elaine, “*certis* bot þou hit finde  
of baþ þine eien þou sal be blinde.” 164  
¶ þe iew him sped tawarde his tide,  
ouer his day durst he noȝt bide;  
na selcouþ if he dred him sare,  
he wiste þe quene walde him noȝt spare; 168  
til hir he went better spede,  
*and* saide, “lauedi I. knaw my dede,  
priuely be-houis vs fare,  
*and* folowes me wip-uten mare.” 172

- þar-fore he went him sone in hy  
 vn-to þe mount of caluary;  
*and* oper folk went wiþ þe quene,  
 176 þidder þai went al bedene.  
 ¶ sone quen þai þaire praier makid,  
 þe erþ vnder ham hit shakid.  
 þen saide þe iew þat al þis herde,  
 180 "criste þou art sauour of þis werde!"  
 his clapis he kest, al bot his serke,  
 to make him nemil vn-to his werke;  
 sipen he toke a spade in hande,  
 184 lange he dalue, bot noȝt he fand;e;  
 ¶ quen he riȝt depe had dellui[n] sare,  
 mare þen xx. fote or mare,  
 þai fand;e iij. crossis; an was þat ilke,  
 188 bot wiste þai noȝt quilk was quilk,  
 þe quilk muȝt be þe lordis tre,  
*and* quilk muȝt be theuis be:  
 wiþ mikil ioȝ *and* mikil gle,  
 192 to þe toun þai bare þa þre;  
 þer ware þai done in *certaine* place,  
 for to a-bide our lordis grace.  
 A bout;e midward of þe day *and* mare  
 196 a dede man cors forþ þai bare;  
 saint claine made hir praier þare,  
 so did al þe folk was þare,  
 þat crist sulde ham taking; shaw  
 200 his awen d;ere tree to knaw.  
 on aiþer tree þe cors on rane,  
 bot alwais lay hit stil as stane;  
 ¶ þe þrid þai touchid wiþ his hide,  
 204 *and* vp he rase wiþ-ou;ten bide,  
*and* spae wiþ a bliþ voyce,  
*and* þus gatis he hailed þe croice:—  
 "god loke þe cros precious þinge,  
 208 on þe hange þat heiest king;e;

He brought  
the queen  
and other folk  
to Calvary.

The Jew, with  
spade in hand,  
set to work,  
and after  
digging  
twenty feet  
or more, he  
found three  
crosses.

They carried  
the crosses to  
the town  
with great joy.

About mid-  
day they  
tested the  
crosses by a  
dead body.

As soon as  
the corpse  
touched the  
Cross of  
Christ, it rose  
to life, and  
addressed the  
Cross.



The Cross is  
carried to the  
Temple.

The tree, of  
which the  
Cross was  
taken, was  
still in the  
Temple, and  
gave out a  
sweet smell,

by which its  
connection  
with the  
Cross was  
manifested.

[fol. 90.]

God bids the  
queen divide  
the Rood into  
four parts.  
One part was  
to be left in  
the Temple,  
another part  
was to go to  
Rome, the  
third to  
Alexandria,  
and the  
fourth to  
Rome.

- menskid wip his flesshe was pou,  
of alle trees maste of vertu ;  
he has þe halghed at mast con ken,  
*and* þe salle mensk al cristen men." 212
- ¶ þis miracle sene wip mani man,  
þai bare hit to þe temple þan ;  
þe Iewes to þe baptim ran,  
þer was cristened mani a man. 216
- quen þat cros was broȝt in  
men muȝt se þinge is ȝet to myn,  
for þat tree þat hit of was shorne,  
as talde is in þis boke be-forne, 220  
*and* al-wais in þat temple lay,  
*and* ȝet was funden þer þat day ;  
hit ȝalde of hit sa squete a smel,  
how gode hit was can I. noȝt tel ; 224  
þe smelle ouer al þe temple spred,  
*and* þer-wip amendid ilka sted ;  
*and* bi þat smellinge muȝt man se  
hit was shorne of þat ilk tree. 228
- ¶ a iew þat mikil had herde *and* sene,  
he talde þe soþ vn-to þe quene,  
*and* saide, his eldris talde him be dene,  
quatkin a tree hit sulde haue bene ; 232  
quen ho had herde al his resoun,  
þen can ho make hir orisoun,  
þat god witering sulde sende hir sone,  
whar ho sulde þat cros done. 236
- ¶ our lorde hir sende an angel wise,  
*and* bad hir dele hit in foure partise ;  
þe tane sulde in þe temple lende,  
to rome men sulde þe toper sende, 240  
til alisaundre to bere þe prid,  
þe firþ to bere hir Seluin mid,  
to costentine *with* hir to wende,  
*and* alsqua did. þat lauedi hende. 244

- ¶ In foure pecis þai hit smate,  
 of þe quiche got hit wate ;  
 þai did riȝt wiþ ij. as god ment,  
 248 til rome *and* alisaundre ham sent ;  
 þe þrid þai left in þat cité,  
 as in stede of auctorité ;  
 þe firþ led hir wiþ eline  
 252 vn-to hir sone king costantine ;  
 to mete hir ȝode mani baroun,  
 wiþ grete *and* faire processoun ;  
 wiþ-in þe kirke of saint sophie  
 256 þer haue þai sette hit richelie ;  
 was neuer ȝet na tree in lande  
 sa riche ne sa faire shewande ;  
 Men was wonte to come to se  
 260 at ilke paskis þat hali tree.  
 daies iiij. ham sette for stage  
 þe emperour wiþ his baronage,  
 ¶ a-pon þe day of mandee ;  
 264 þe riche quene wiþ hir meyne,  
 a-pon þe friday efterwarde<sup>1</sup>,  
 of pardoun for to serue hir part ;  
 þe clergi on þe seterday,  
 268 þat kepers ware of cristen lay ;  
 wiþ-outen case þer daies þre  
 þis cros was þen, *and* man mote se ;  
 ¶ *and* hit was talde of mani man,  
 272 at a licour þer-of ranne,  
 þat wiþ betinge was bote of bale,  
*and* sekenes diuers to make ham hale ;  
 a vessel, þat hit ware noȝt tint,  
 276 stode vnder þat licour for to hint,  
 for to dele vn-to þe vnfere,  
 to sende ouer al þe cuntree sere.  
 Þ<sup>E</sup> grace of god is grete *and* gode,  
 280 þat giuis vs ensaumples of þe rode ;

The queen  
divided the  
Rood as she  
was bidden.

She took a  
portion of it  
to Rome, and  
placed it in  
the "*Kirke of  
St. Sophie.*"

The ceremony  
connected  
with the  
finding of  
the Cross  
occupied  
four days.

<sup>1</sup> MS. *after-  
warde.*

A liquor ran  
from the  
Cross, and  
healed many  
sick folk.

Some of the  
liquor was  
caught in a  
vessel, and  
sent into  
divers  
countries.

Many men  
only believe  
what they  
have seen.

But since the  
world has  
been made,  
miracles of  
the Cross have  
appeared,  
right and left,  
in diverse  
places.

The Cross is  
mentioned in  
the Old Law.

This tree (of  
the Cross) was  
planted in  
Paradise.

Adam took  
shelter under  
it when he  
had sinned.

The cry of  
Abel's blood  
came from it,  
when slain by  
his brother.

The four  
corners of  
Noah's ark  
were made of  
the wood of  
this tree.

ma miȝtes has our lorde wroȝt  
þen ani man mai þink in þoȝt :  
bot man of trauþ is squa vnsely,  
þai traw noȝt bot þai se wiþ ey ; 284  
*and* þat vnnepis wil þai traw,  
wiþ-outen signe of grete vertu.  
me þink, if ȝe þe soþ haue soȝt,  
þat syn þe werlde was first wroȝt, 288  
miraclis of þe crossis miȝt  
has oft standen in stede *and* riȝt,  
ouer *and* vnder, riȝt *and* left,  
in þis compas god has al weft ; 292  
¶ bot-if man of him-selue be blinde,  
vm-þink him wele he sal hit finde,  
þe liknes of þis tree sa trew  
was in þe alde laghe, be-for þe new, 296  
*and* in þe new laghe alsqua sere,  
þat sum ar gode of for to here.  
¶ I þink þis is þat tree of blis  
þat riȝtwisnes to bundin is. 300  
had adam fundin hit atte hande,  
þar-wiþ he muȝt had life lastande ;  
þat plauntid hit is in paradis  
*and* dos þe dede vp for to rise. 304  
¶ *and* adam, quen he wroȝt had woghe,  
vnder þis tree he him droghe,  
þat did him god to resoun  
*and* did him hope of pardoun. 308  
þe blode of abel hit crid als,  
quen him had slaine his broþer fals ;  
wiþ-in þat cry was grete þing hid,  
þat in þis cros now is kid. 312  
*and* dede, for soþ, had bene noe,  
had noȝt him saued þat tree.  
of foure corners þe arche was made,  
als has þe cros of lange *and* brade ; 316

þe dore of þe arche a-pon þe side,  
*and þer* was ihesus wounded wide;  
 qua wil vm-pinke him in his mode  
 320 mai finde mani takenis of þe rode.

¶ Our lorde gaf moises a wande  
 to wirke maistr'i wip in hande;  
 sum time was hit worme, *sum* time ȝerde,  
 324 as men I.-noghe has saide *and* herde  
 þat wele be takenid. þat cipres,  
*þer*-of was warnis[t]<sup>1</sup> moises,  
 baþ in worde *and* in dede.

328 quen israel of egipt ȝede,  
 of þat blessed lambis blode,  
 a cros was made in signe of rode;  
 þa at cros had on ham drawen,  
 332 our lorde ham sauid as for his awen;  
*and* al þa oþer ware bot tint  
*and* tazt vn-to þe angels dint.

¶ quen þe nedderes þat ware fel  
 336 stanged þe folk of israel,  
 quen þai welk in wildernes,  
 vnder þe warde of sir moyses,  
 a nedder was sette a-pon a tree,  
 340 þat quen þe stanged muȝt se  
 þe nedder on þe tree *þer* hange,  
 þai ware alle warisht of paire stange.

¶ quen þai saghe, as þai did oft,  
 344 moises lift his hende on loft,  
 þe quilst he helde his hende on croice,  
 ay herde his awen folk þe voice.

¶ quen strife was a-boute presthede,  
 348 in þe dais a-mange þe iewes lede,  
 to xij. men tazt þai wandes xij.,  
 ilkan merkid his him-selue,  
*and* saide quilk wande beris blome  
 352 sulde haue þe presthede wip dome;

Moses's wand  
 came from  
 this tree.

<sup>1</sup> MS. *warnis*.

At the  
 Exodus we  
 read that the  
 Israelites were  
 saved by the  
 sign of the  
 [fol. 90 b.]  
 Cross.

Moses raised  
 up a cross  
 in the  
 wilderness,  
 by which  
 those who  
 were stung  
 by adders  
 were healed.

In the  
 dispute about  
 the priesthood  
 twelve wands  
 were chosen,  
 each one  
 bearing a  
 mark.

The  
priesthood  
belonged to  
him that had  
a cross upon  
his 'wand.'

þer florisht an, as ȝe haue herde,  
þe cros a-pon þat ilk ȝerde.

¶ Heliseus on oper-wise  
did a dedeman for to rise ; 356  
þe staf þat he a-pon him did  
þe crosse hit bare to tak in hede.

David, when  
he went to  
fight with  
Goliath, bore  
a token of  
the Cross.

¶ quen dauid fȝȝt againe þat etin 9  
has he noȝt his staf for-ȝetin ; 360  
vn-to þe bataile he hit bare,  
muȝt na kinge squorde do mare. 2

The sign of  
Tav betokens  
the Cross.

þe signe of tav. in alde lawes  
be-takenis cros in our dawes, 364  
þe men at þar wiþ blessed ware  
hit helped ham fra mis-fare ;

tav *and* cros baþ ar as an,  
bot. tav has ȝerde a-bouen nan. 368  
of croice in þe alde testament

The Cross is  
1 MS. *qua-*  
*sim.*  
the banner of  
Holy Kirk.

was mani bisening, qua to cowde tent,  
¶ croice is, qua-sum<sup>1</sup> wil or nay, 372  
baner of hali kirk to-day ;  
man has noȝt herde þat fole be lorne  
þat hali crosse has wiþ ham borne.

It enables  
man to  
conquer his  
enemies.

bot has be-tid, baþ now *and* are,  
þe lesse folk ouer-come þe mare, 376  
þer croice was stad atte ani fiȝt,  
if þe dude be tane wiþ riȝt.

Of the Cross  
the first man  
and woman  
was made.

Of cros to telle for-gete I noght,  
of cros þe formast man was wroȝt, 380  
of cros þe first of alle wifis ;

By the Cross  
we were  
redeemed.

of cros god boȝt our saule liuis,  
þer-on he gaf him-self raunsoun,  
*and* of him-self made gunfanoun. 384

þe cros of medicine beris bote,  
baþ in frute *and* als in rote ;  
in cros hit was for vs þe flour  
þat we haue porou sa grete honour. 388



- a riche liknis ay beris hit,  
 hit is þe heued of hali writte,  
 foundement. of our clergie,  
 392 rewle hit is of haly vie.  
 makid hit is of foure and þre,  
 now is hit talde bot for a tree ;  
 nokis foure *and* trees þrin,  
 396 syn þe þrid was done þer-in.  
 In trees þrin *and* faure parates  
 I. vnderstande þe vij. artis ;  
 of iiij. *and* iij., qua tellis eyuen,  
 400 he sal hit noumbre make of vij.  
 þou do to gedder x. *and* ij.  
 þe laghis twin sal þou finde squa ;  
 In x. sal þou finde þe halde,  
 404 in tale of twa þe new is talde.  
 man has on croice his schaping knawen,  
*and* he him-selfe on vij is drawen,  
 baþ in bodi *and* saule, I. say ;  
 408 þe bodi of elementz twies tway,  
 þe saule hit has of strengthis þrin,  
 þat takin of cros þai bere wip-in.  
 ¶ quen god þat ordeins alkin state,  
 412 of alle in his for-þoȝt he wate,  
 ferlely puruaied he an ;  
 — a cros of tree *and* noȝt of stane,  
 bot þat was for to make mende  
 416 of þe tree þat was defende :  
 his cros he has wroȝt *with* craft,  
 hit beris schap til alkin shaft.  
 welc did moises þat hit fande,  
 420 *and* dauid als þat fot þe wande,  
*and* salamon þat fel hit did ;  
*and* ho þat hit fande, quare hit was hid,  
 elaine at squa gerne hit soȝt,  
 424 *and* til our note now has hit broȝt,

The Cross is  
 the head of  
 Holy Writ,  
 the  
 foundation of  
 our clergy,  
 and the rule  
 of Holy Life.

It is made up  
 of four (nails)  
 and three  
 (woods), by  
 which we may  
 understand  
 the seven arts.

Multiply  
 four by three,  
 and it gives  
 us the sum of  
 the Old and  
 the New Law  
 (ten  
 command-  
 ments of the  
 Old Testa-  
 ment, two of  
 the New).

Man is  
 composed of  
 seven  
 elements, the  
 body of four  
 and the soul  
 of three.

There is a  
 good reason  
 why the Cross  
 was made of  
 wood and not  
 of stone.

The world is  
full of the  
name and the  
smell of the

[fol. 91 b.]

Cross.

St. Helen  
found the  
nails,

and worked  
them up into  
the bridle of  
Constantine,

<sup>1</sup> MS. *sim.*

and many  
were con-  
verted by it.

Constantine  
bore them  
about for  
three years.

The nails are  
now at  
St. Denis.

This story is  
now finished.  
Whoso can  
tell this tale

<sup>1</sup> MS. *sim.*  
better, let him  
do so.  
I tell it as I  
found it.  
There are  
many divers  
stories of the  
Rood

ho delt hit wisely as ho wilde,  
þat al þis werlde hit is fulfild  
of þe name *and* of þe smelle,  
for-þi is gode þer-of to telle. 428  
Eline ne walde noȝt for lete  
þe naylis, in hende *and* fete  
þat driuen ware ; ful ȝorne ho soȝt  
til ho ham fand, fund ho noȝt, 432  
a werk of ham ho wroȝt ful fine  
In bridel of king costantine ;  
was na cristal als briȝt,  
ne sa shene to mani siȝt ; 436  
quidder-sum<sup>1</sup> he ferde þat sire,  
þe bridel briȝtnes bare of fire ;  
mani þat sagh þat bridel briȝt  
turned to þe grace of goddis miȝt. 440  
costantine ham bare iij. ȝere,  
quen he droghe til his endinge nere,  
out to þe bridil he ham laȝt,  
*and* to be side þe crois ham taȝt, 444  
þat mani vertu sipen wroȝt,  
þorou miȝt of crist þat vs boȝt ;  
at costantine noble *and* in fraunce  
god has made mani mustraunce. 448  
¶ At saint denis is his croun,  
wiȝ þa nailis redy boun ;  
mani man come seke *and* sare  
at þaire hele had fundin þare. 452  
¶ now þe crois is broȝt til ende,  
þe crois miȝt mote vs defende ;  
qua-sum<sup>1</sup> þis tale can beter tende,  
for cristis loue he hit amende ; 456  
þis tale, queper hit be il or gode,  
I fande hit writen of þe rode.  
mani tellis diuerseli,  
for þai mai finde diuerse story, 460

- ¶ þat fande þe crois he hiȝt Iudas ;  
 made biſſhop of þe toun he was,  
*and* his name was turnid þus,  
 464 þat he was calde quiriacus :
- ¶ quen fundin was þis hali crois,  
 þe warlaghe ſaide on-loft *with* vois :—  
 “a ha Iudas ! quat has þou done,  
 468 þou has me greued, I warne þee ſone  
 at þou did þat cros kiþe,  
 þou ſalle rew hit mani siþe ;  
 þorou hit ware mani ſaulis myne,  
 472 þat I am ferde now to tyne ;  
 noȝt for-þi I. wil noȝt nyte,  
 ful wele I ſal þi dedis quite ;  
 a-noþer kinge gaine þe ſal riſe  
 476 þat ſal make þe to griſe,  
*and* do þe ſuffer ſa mykil ſhame,  
 at þou ſal nite iheſu name ;  
*and* þis was ſaide be tirand an.  
 480 þat quiriac was of ſipen ſlan :
- ¶ þat findis cry quen Iudas herde,  
 neuer þe mare was he ferde,  
 bot waried he þat quiper-wine,  
 484 *and* ſaide, “crist þat is lorde myne,  
 he deme þe in-to helle depe,  
 euer in wellande wa to wepe.”  
 þat hali crois, I of haue red,  
 488 quar-on iheſus for vs was ſpred,  
 hit is our ſhilde *and* our ſpere,  
 againis þe feinde for to were ;  
 ilk day in were we weinde  
 492 bot þat iheſu vs grace ſende,  
 þorou þe crois a-gaine þe fende  
 to be our ſocour at our ende.

Some ſay  
 Judas found  
 the Croſs,

*and* that  
 Satan was  
 enraged  
 thereat.

The devil  
 threatened  
 1 MS. *didis*.  
 Judas with  
 his vengeance.

Judas bade  
 the fiend  
 depart into  
 hell deep,  
 “*ever in  
 boiling woe  
 to weep.*”

The Croſs is  
 our ſhield and  
 ſpear againſt  
 the devil.  
 It will be our  
 ſuccour at our  
 ending day.

## VII.

### EXPOSITION OF THE HOLY ROOD\*.

*In festo exaltacionis sancte crucis.*

A king sum tyme in cuntré was,  
 Pat had to name king chodroas,  
 A sun he had pat was his ayre,  
 And oþer menzé many and faire. 4  
 Of þe cuntré of pers was he king,  
 And all þe land at his dedeing.  
 He gert ilk ceté and ilk toune  
 Vnto his biding be so boune, 8  
 Pat in a trone up he him sett,  
 And cumand þam with-owten lett  
 Pat king of kinges þai suld him call,  
 And allso god grettest of all, 12  
 And lord of lordes both loud and still,  
 And none on melde<sup>1</sup> mete him untill.  
 Zit was noght þis in pat sesowne  
 Inogh till his confusione; 16  
 Bot to ierusalem he went,  
 And said all suld be schamely schent  
 Pat trowed on crist or on his lay.  
 Par-to he dose all pat he may, 20  
 In ierusalem paire kirkes he stroyde,  
 And cristen men ful gretly noyed.  
 He toke his wai þan to þe graue  
 Whare crist was layd pat vs sall saue, 24  
 It to destroy with all his mayn;  
 Bot for ferdnes he turned ogayne,  
 And durst do no thing at þe kyrk,

\* [Harl. 4196,  
 leaf. 177,  
 col. 2.]

There was a  
 king of Persia  
 named  
 "Chodroas,"  
 who had a  
 son and heir  
 and many  
 servants.

Every city and  
 town were  
 under his  
 hand.  
 He set up a  
 throne, and  
 commanded  
 his subjects to  
 [leaf 177 b,  
 col. 1.]

call him the  
 King of kings,  
 God, and Lord  
 of lords.

<sup>1</sup> Read *molde*.

He was not  
 satisfied with  
 this only, but  
 went to  
 Jerusalem,  
 and threaten-  
 ed the  
 Christians,  
 and destroyed  
 their  
 churches.

He took his  
 journey  
 towards the  
 Holy Sepul-  
 chre with the  
 intention of  
 destroying it,  
 but turned  
 back for fear.

- 28 Bot wikkedly þus gan he wirk.  
 Saint Eline þe nobill quene,  
 þat lang bifore his tyme had bene,  
 Fand þe cros<sup>1</sup> þat men cald þe rode,
- 32 þat ihesuc died on for oure gude,  
 And to ierusalem scho it broght,  
 And graithed it þare als hir gude thocht,  
 In siluer and go[l]d al bidene,
- 36 For þat it suld be kepid clene,  
 And þat same kirk gert scho make  
 Coriosly for þat cros sake,  
 For men suld hald þat haly tre
- 40 In honore als it aw to be.  
 Bot þis ilk king chosdroass<sup>2</sup>,  
 When he wist whare þis ilk cros was,  
 He gert his men with grete maystry
- 44 Haue it forth with him in hy  
 Out of ierusalem ceté,  
 And broght it whare him liked to be.  
 When he was þus cumen hame ogayn,
- 48 Of his iorné he was ful fayne,  
 And hastili þan<sup>3</sup> gert he dight  
 A faire toure all off siluer bright ;  
 He made it nobilly for þe nanes,
- 52 Within all ful of precius stanes.  
 A trone of gold þarin he sett,  
 With precius stanes all ouer plett,  
 And þarein gert he gayly dyght,
- 56 Like son and mone and sternes bright ;  
 Also zit gert he mak þarin  
 Propirtese by preué gyn,  
 þat it was like untill a heuyn ;
- 60 And rayn þarfro cumand ful euyn  
 And preué whistils war omang  
 Made euyn like to angels sang.  
 þare in þat toure als him gude thocht,

The Cross that  
 the noble  
 queen Helena  
 had found, she

<sup>1</sup> MS. *cors*.  
 brought to  
 Jerusalem,

and adorned  
 it with silver  
 and gold.

For the  
 preservation  
 of the same  
 she made a  
 church, where  
 men might go  
 and honour  
 the holy tree.

<sup>2</sup> MS. *chosdroass*.

This impious  
 king, when he  
 knew whare  
 the Cross was,  
 took possession  
 of it, and  
 carried it  
 away with  
 him to his  
 own country.

<sup>3</sup> MS. *þant*.  
 He raised a  
 fair tower of  
 silver adorned  
 with precious  
 stones.

Therein he set  
 a throne of  
 gold, orna-  
 mented with  
 precious  
 stones.

By represen-  
 tations of the  
 heavenly  
 bodies, he  
 made the  
 tower look  
 [col. 2.]  
 like heaven,  
 and caused  
 rain to  
 descend  
 therefrom.  
 He even imi-  
 tated the song  
 of angels by  
 means of secret  
 whistles.



In this tower  
he raised a  
seat for him-  
self, and set  
the Holy Cross  
beside him.  
There he sat  
like a god, and  
bade all his  
subjects call  
him such.  
He assigned  
the kingdom  
to his son.

For many a  
day he  
practised his  
cursed  
"maumetry,"  
leading the  
folk in the  
devil's law.  
Thus with the  
devil we will let  
him dwell, and  
of his son we  
will now talk.  
Eraclius  
lived at this  
time, a noble  
and Christian  
king.

He had a wife  
and children,  
and led his life  
in Christ's law.  
The son of  
"Chosdroas"  
was envious of  
the Christian  
king's  
renown,

and made  
preparations  
to fight  
against  
him, and to  
destroy him,  
if possible.

Eraclius,  
hearing of  
this, gathered  
together a  
large Christian  
company to  
defend his  
kingdom.

The two  
armies met at  
a certain place  
near a river.

A sege untill him self he wroght, 64  
And þare he gert with mekill pride  
Set þe haly cros him biside.  
Par als a god he sat in stall,  
And so he bad men suld him call. 68  
His kingdom and all his riallté,  
Vntill his sun haly gaf he ;  
And on pis wise þat curst caytiue  
In maumetry wald lede his liue. 72  
And so he did full many a day  
Ledeand þe folk in fendes lay.  
Þus with þe deuil we lat him dwell,  
And of his son I sall now tell. 76  
A nobill king of cristendum,  
Þat namen was heraclium,  
Was gouernowre of grete [empire]  
Souerainly als lord and syre ; 80  
Childer he had and worthy wife,  
In cristes law he led his life.  
Þan pis son of chosdroas  
In his hert euill angerd was 84  
Þat pis cristen king had name  
More þan he or his sire at hame.  
Þarfore he ordand him in hy,  
And gaderd a grete cumpani 88  
Of sarzins by his assent ;  
And with ful grete ost es he went,  
With pis cristen king to fight,  
And to destroy him if he might. 92  
Bot sone eraclius herd tell,  
Of pis falshed how it bi-fell.  
He ordand him full hastily  
Of cristen men grete cumpany. 96  
Bot als it was oure lordes will,  
When aither come oþer vntill,  
In place whare þai swld batayl take,

- 100 On pis wisse gan þai couenant make.  
 A water was þam twa by-twene,  
 And a brig all ouer it clene.  
 Þe sarzyn was mekill of brede and lenth,
- 104 And traisted mikill in his awin strenkth.  
 Þarfore pis forward gan he ma  
 To do þe batail bitwix þam twa.  
 And þat þe cristend man suld mete him
- 108 In middes þe brig was ouer þe brim,  
 And wheþer so might maistri win  
 On his side suld þe bataill blin ;  
 And he suld haue in his pousté
- 112 All þat þai bath had, land and fe.  
 To pis couenant assented þai bath,  
 And þarto band þai þam with ath,  
 Þat if þaire men on owþir side
- 116 Come forto help þam in þat tide,  
 Þai suld be cut for þaire iornay,  
 Þaire armes and þaire legges oway,  
 And so be kasten in þe flode,
- 120 And saue þam suld none erthly gude.  
 When bath þe sides war sworn þar-till,  
 Pis couenand lely to fulfill,  
 Þe twa lordes<sup>1</sup> on þe brig<sup>2</sup> met,
- 124 And aþer hard on oþer set.  
 Ful fast þare faght þai tow in fere,  
 And none oþer durst negh þam nere.  
 Þan cristen men, with hertes fire,
- 128 Prayed to ihesu crist, þat he  
 Suld send þaire prince þe victory,  
 Als he for þam on rode wald day,  
 And all þai praied þan with a voice :—
- 132 “Thurgh vertu of þi haly croyce,  
 Whar-thurgh þou wan þe victori  
 Of þe fende, oure fals enmy,  
 Þou grante þis day oure prince to wyn

The son of  
 “Chosdroas”  
 proposed to  
 Eraclius to  
 decide the  
 contest by a  
 battle between  
 the two on the  
 bridge of the  
 river.  
 The Sarasin  
 was great in  
 breadth and  
 length, and

[leaf 178,  
 col. 1.]

trusted much  
 in his own  
 strength.  
 He who came  
 off conqueror  
 was to have  
 the other's  
 possessions.

To this plan  
 both con-  
 sented, and  
 bound  
 themselves  
 with an oath  
 to cripple and  
 throw into the  
 stream any  
 one who  
 should come  
 to their  
 assistance.

<sup>1</sup> MS. *lorde*  
*lordes.*

<sup>2</sup> MS. *bring.*

The two lords  
 met on the  
 bridge of the  
 river, and set  
 hard on each  
 other.

The Christians  
 with one voice  
 prayed that  
 their lord  
 might have  
 the victory  
 over the false  
 Sarasin.

Christ heard  
them and gave  
His faithful  
servant the  
victory.

<sup>1</sup> MS. *euer*.

When the  
heathens saw  
that their  
master was  
killed, they  
were so  
terrified that  
they swore  
new oaths to  
stand with  
Eraclius in  
evil and good,  
and with  
heart and  
hand.  
Willingly they  
promised to  
become  
followers of  
Christ.

[col. 2.]

Eraclius  
received them  
with joyful  
heart, and  
had them all  
baptized that  
very day.

<sup>2</sup> So in MS.

Then Eraclius  
set out for  
Persia, and  
on his way he  
induced the  
people to  
become  
Christians.  
Those that  
refused were  
put to death.

þe maistri ouere zon fals sarzyn." 136  
On þis manere all prayed þai fast ;  
And ihesuc herd þam at þe last,  
And ordand to his trew serwand  
Of þe sarzin to hawe ouer<sup>1</sup> hand, 140  
And to destroy him in þat place.  
Bliscd be he þat gaf slike grace.  
Sone when þe sarzins saw þis sight,  
How þaire maister to ded was dight, 144  
Swilk drede in hert had þai ilkane,  
þat þai oblist þam noght allane,  
To hald þe couenand made byforne,  
Bot new athes all haue þai sworn, 148  
With eraclius forto stand,  
In ill and gude, with hert and hand,  
And wilfully all hale hete þai,  
Forto leue on cristes lay, 152  
And forto bycum cristen men,  
And crist for þaire god euer to ken.  
Sone when eraclius saw þat sight,  
He resayued þam with hert ful light, 156  
And cownsailld þam with wordes fre,  
þat þai suld all baptist be,  
And trow in crist with gude entent,  
And to his saw all þai assent. 160  
So war þai baptist all þat day,  
And lifed euer in cristes lay.  
Veraclius<sup>2</sup> when þis was done,  
In-to pers puruaid him ful sone, 164  
And with him all þat cumpany  
þat bifore lifed in maumetry.  
And als he went thurgh-out þat land,  
All þe folk þat he þare fand 168  
Ouper war þai baptist sone  
Or els þai war vnto ded done.  
þus conquest he all þat cuntré,

- 172 Till he come tyll þat same ceté,  
 Whare Cosdroas so sitand es  
 Als a god in grete riches.  
 Into þe toure he went full sone
- 176 And fand him sitand in his trone,  
 Dubbed obut with pricius stanes,  
 And dight ful nobilly for þe nanes.  
 Biside him stode þat haly tre
- 180 Þat þai had soght so forto se ;  
 And souerainly for þat tre sake,  
 Wirschip to him gan þai make.  
 Þan cosdroas was full affraid,
- 184 And þus Eraclius to him said :—  
 “If þo will haue þi life in land,  
 Als I say sall þou vnder-stand,  
 For þou has done þis tre honore,
- 188 Þat bare ihesu oure sauoyore ;  
 All if þou did it noght for him  
 Vnto þe grante I life and lym.  
 At þe reuerence of þis haly tre,
- 192 If þo will trow in ihesu fre,  
 And forsake all þi mawmetry,  
 Þat þou and þi folk yn affy,  
 And turn þe unto ihesu crist,
- 196 *And in his name will be baptist,*  
 þi life in land þan haue þou sall  
 And all þi kingdom still withall.  
 And if þou will noght do þis rede
- 200 With my swerd þou sal be dede.”  
 þis sarzin wald noght turn his mode,  
 To leue his fals goddes for no gude.  
 þarfore Eraclius ful sone
- 204 Strake of his heuyd with-uten hone,  
 And bad þat he sul[d] haue beriing,  
 By-caus þat he had bene a king.  
 þan þai toke þat haly tre,

He came to  
 the city of  
 “Cosdroas,”  
 where he  
 found the  
 emperor  
 sitting like a  
 god on his  
 throne.

Beside him  
 was the Holy  
 Cross.  
 When  
 Eraclius's men  
 saw that sight,  
 they did  
 honour to  
 “Cosdroas”  
 for the sake of  
 the Cross.  
 Eraclius thus  
 spake to the  
 heathen king:  
 “Forasmuch  
 as thou hast  
 done honour  
 to the Cross of  
 Christ, I will  
 spare thy life  
 if thou wilt  
 forsake all thy  
 ‘mawmetry,’

and turn to  
 Jesus Christ  
 and be  
 baptized.

If thou wilt  
 not follow my  
 advice, with  
 my sword shalt  
 thou be slain.”  
 The heathen  
 king refused  
 to become a  
 [leaf 178 b,  
 col. 1.]  
 Christian,  
 therefore  
 Eraclius struck  
 off his head  
 without more  
 ado.

With hymns  
and noble

<sup>1</sup> MS. *if*,  
songs they  
took the  
Cross, and  
carried it  
away with  
them.

As they drew  
near Mount  
Olivet, which  
is on the way  
to Jerusalem,  
they came  
close to the  
gate of the  
city where  
Jesus entered  
when he came  
thither to  
suffer pain.

Much folk of  
the town had  
assembled to  
see the  
procession of  
the Cross.

Eraclius rode  
with much  
pride along  
with his  
nobles.

But when  
they  
attempted to  
enter the city,  
the gates  
closed like a  
wall of stone,  
and they saw  
no signs of any  
mode of  
entrance.

Sore afraid  
were they  
when they saw  
this miracle.

<sup>2</sup> MS, *Era-  
chius*.

With ful grete solempnité, 208  
And bare it<sup>1</sup> furth so þam omang,  
With himpnes and with nobil sang.  
And all þe folk þan war ful glad,  
Þat þai þis haly tre þus had. 212  
Hamward þai toke þe way in hy,  
With mekill mirth and melody;  
And als þai come in þe strete,  
Doun ouer þe mownt of olyuete, 216  
Als it fell in þare iornay,  
To ierusalem þe redy way,  
Graithly furth þai held þe gate,  
Vnto þai come till þat ilk zate, 220  
Whare ihesuc crist went in ful playn,  
When he come peder at suffer payn;  
And mekill folk of þat same toune,  
Þat war cumen with processiwne, 224  
For wirschip of þe haly tre,  
And sum þat reall sight to se,  
Eraclius him self gan ride  
Bifor þe prese with mekill pride, 228  
And oþer lordes þat with him ware,  
Þe haly cros oma[n]g þam bare.  
And þus, with grete solempnité,  
Entred þai to þat ceté. 232  
Bot when þai neghed þe zates nere,  
Þis meruail fell on þis manere.  
Þe zates, þat bifore war wide,  
Closed samyn sone in þat tyde, 236  
Þat kenying of zate was þare nane,  
Bot all closed alls a wall of stane,  
So þat þai might no takning se,  
On whilk syde þai suld haue entré. 240  
Sone when þai saw þis wonder dede,  
In þaire hertes þai had grete drede.  
Eraclius<sup>2</sup> and oþer ma,



- 244 When þai saw þat it was swa,  
 þai praied *ihesuc* oure sawiowre  
 In þat case þam to socoure,  
 Thurgh uertu of þat haly tre,  
 248 þat þai might win to þat ceté.  
 þus praied þai all with drery steuyn,  
 Heueand up þaire heuides till heuyn ;  
 And als þai loked so up on hight,  
 252 þai saw ane angell schineand bright,  
 Euyn opon þe wall standand,  
 And þe signe of þe cros in his hand ;  
 He stode obouen whare þe zate suld be,  
 256 And þir wordes on þis wise sayd he.  
 He said, "when crist of heuyn king,  
 þat lord es of all erthly thing,  
 þis same wai to þis ceté went,  
 260 þare forto suffer<sup>1</sup> grefe turment,  
 In at þis zate he toke þe way,  
 Bot he come all on oper array.  
 Grete hors for him none ordand was,  
 264 Bot sitand on a simple ass ;  
 He was noght cled in kinges clething,  
 Bot pouverly went he in all thing ;  
 He went noght with grete minstralsy,  
 268 Bot in his prayers ful preuely :  
 Ensaumple suthly forto gif  
 To þam þat in his law wald lif,  
 In him to trow with trew entent,  
 272 And mekely to wende als he went."  
 When þis was said, he went up euyn,  
 With grete light, till oure lord in heuyn.  
 þe Emperoure þan Eraclius  
 276 Ful hertly thanked dere *ihesuc* ;  
 And all þe folk þat with him ware  
 War ful faine of þis ferly fare.  
 Sone of his stede doun es he light,

Eraclius and  
 his company  
 then prayed to  
 God for help  
 to enter the  
 city.

[col. 2.]

As they  
 looked up to  
 heaven, they  
 saw an angel  
 shining bright  
 standing on  
 the wall with  
 the sign of the  
 Cross in his  
 hand, and  
 thus he spake  
 to them :  
 ' When Christ,  
 heaven's king,  
 entered this  
 city by this  
 gate, he had

<sup>1</sup> MS. *suffer*.

no great  
 horse, but  
 rode on a  
 simple ass ;

He was not  
 clad in king's  
 clothing, but  
 went in  
 poorly—not  
 with great  
 minstrelsy,  
 but with  
 secret  
 prayer."

Having thus  
 spoken, the  
 angel  
 ascended to  
 heaven.  
 The emperor  
 thanked God  
 for the in-  
 struction he  
 had received.

He then got  
 off his horse,

cast off all his  
gay clothing,  
his crown and  
ornaments,

and bare-  
footed bore  
the Cross on  
its way.

<sup>1</sup> MS. *cors*.

Then the  
gates opened  
wide, and  
they entered  
with solemn  
song.

The Cross  
was restored  
to its former  
place.  
That day  
many miracles  
were wrought  
by virtue of  
the Cross.  
Blind men got  
their sight,  
crooked men  
were made  
[leaf 179,  
col. 1.]  
straight, the  
dumb and  
deaf were  
healed, and  
devils were  
chased out  
of many.

Unto Christ  
be honour for  
ever and ever!

And kest of all his clething bright, 280  
His corown and his kinges array  
And his dubbing he did oway,  
And barefot went he on his fete,  
Bereand þe cros<sup>1</sup> by þe strete. 284  
And on þis maner did þai all.  
And when þe king come nere þe wall,  
It opind and wex zates wide,  
Als it had bene bifor þat tyde. 288  
þai entred þan with solempne sang,  
Ful mekill mirth was þam oma[n]g;  
And þe cros bare þai þam bitwene,  
Till þe stede whare it bifore had bene, 292  
And up þai set it really,  
And honord it als was worthi.  
þat day pare, thurgh þe cors allane,  
War miracles wroght ful maniane, 296  
Of sere blind men þat had þaire sight,  
And crokid men war made ful right;  
Of *parlesy* war helid grete wane,  
And dum and defe ful maniane; 300  
And leprous men had hele in haste,  
And out of many war deuils chaste.  
þus war þai held ful grete plenté,  
Thurgh vertu of [þat] haly tre, 304  
þat bare ihesu oure sawiowre,  
Vnto him be euer honowre.

## VIII.

### DISPUTE BETWEEN MARY AND THE CROSS\*.

\* [Vernon  
MS. fol. 315 b,  
col. 3.]

*Disputacio inter Mariam et Crucem, secundum Apocrafum.*

#### I.

- O ure ladi freo',  
on Rode treo',  
made hire mon :  
4 Heo seide on þe'  
þe fruit of me'  
is wo bigon :  
Mi fruit I' seo'  
8 in blodi bleo'  
Among his fon,  
Serwe I' seo',  
þe veines fleo'  
12 from blodi bon :  
Cros' ! þou dost no troupe'  
On a pillori' my fruit to pinne,  
He hæþ no spot' of Adam sinne ;  
16 Flesch' and veines' nou fleo a-twinne,  
Wherfore I' rede of routhen :

Our gracious  
lady made the  
following  
complaints  
against the  
Rood-tree :—  
On thee my  
fruit is woe-  
begone.

My offspring  
is fastened to  
a tree, spot-  
less as he is.  
Alas ! flesh  
and veins are  
come in twain,  
and there-  
fore am I sor-  
rowful.

#### II.

- Cros' þi bondes schul ben blamed,  
Mi fayre fruit' þou hast bi-gyled ;  
20 þe fruites Mooder' was neuere a-famed,  
Mi wombe is feir', founden vn-fuyled :  
Chyld' whi artou not a-schamed

I, the mother  
of my child,  
was never  
defamed ; my  
body is fair  
and spotless.

Great Jews  
sinned, and  
thou didst die  
for their wild  
works.  
I melt in  
mourning, for  
my offspring  
is defiled.

By great Jews  
is he crucified,  
and dies for  
man's guilt.

On a pillori· to ben I·-piled ?  
Grete Iewes· þus weore gramed, 24  
And dyede· for heore werkes wyled ;  
In mournyng· I· may melte :  
Mi fruit· þat is so holi halwed,  
In a feeld· is fouled· and falwed ; 28  
Wiþ grete Iewes· he is galwed,  
And dyep· for Monnes gelte :

## III.

On account of  
the great  
Jews, gallows  
was upreared.

A deadly  
drink, O  
Cross, thou  
gavest to the  
Lord of life.  
His veins did  
burst through  
the torture.

Defiled is my  
son, that  
never tres-  
passed, with  
thieves that  
ever loved  
riot.  
Why shall my  
son be nailed ?

For grete Iewes· galwes were greiþed,  
þat euer to Robbyng· Ronne ryf ; 32  
Whi schal my sone· on þe beo leid,  
þat neuer nuyzed· mon nor wyf ?  
A drinke of deþ· sopliche seid,  
Cros þou ȝeuest· þe lord of lyf : 36  
His veynes to bursten· wiþ þi breid,  
Mi fruit stont nou· in a strong stryf ;  
Blod from hed· is hayled,  
Fouled· is my fayre fruit, 40  
þat neuer dude· tripet ne truit  
Wiþ þeues þat loueden· ryot and ruit ;  
Whi schal my sone· be nayled ?

## IV.

Thou, O  
Cross, art  
made to bear  
fools full of  
sin.  
My son should  
be excused,  
and never  
ought his  
blood to run  
on thee.  
With thieves  
must he hang  
far in fen,

Men may  
know me as  
a sorrowful  
mother.

þow ȝ Iugement· þou art en-Ioynet 44  
To bere fooles· ful of sinne :  
Mi sone from þe· schulde beon ensoynet,  
And neuere his blod· vppon þe rinne ;  
But nou is truþe· wiþ tresun teynet, 48  
Wiþ þeoues to honge·, fer in fenne ;  
Wiþ feole nayles· his limes ben feynet,  
A careful Moder· men mai me kenne,  
In Bales· I· am bounde : 52

- þat fruit was of a Mayden born,  
 On a þeoues tre is al to torn;  
 A Broche þorw-out his brest bo[r]n  
 56 His holi herte hap wounde:

The Virgin's  
 child is torn  
 [fol. 316.]  
 asunder on  
 a thief's tree.

## V.

- Tre þou art loket bi þe lawe  
 Þeoues traitours on þe to d[e]ye,  
 But now is troupe wiþ tresun drawe,  
 60 And vertu falleþ in vices weye;  
 But loue and treupe, in soþfast sawe,  
 On a treo traytours hem teye,  
 Vertu is wiþ vices slawe:  
 64 Of alle vertues my sone is keye,  
 Vertu swettore þen spices:  
 In fot and hond bereþ blodi prikke,  
 His hed is ful of þornes þikke,  
 68 Þe goode hongef a-mong þe wikke,  
 Vertu dyef wiþ vices:

Truth is dis-  
 torted by trea-  
 son, and  
 virtue is fallen  
 in the way of  
 vice (i.e. is  
 treated like  
 vice).  
 Traitors tie  
 love, faith,  
 and sooth-  
 fastness on  
 the tree.

In foot and  
 hand he bears  
 bloody  
 wounds.  
 His head is  
 full of thick  
 thorns; the  
 good man  
 hangs along  
 with the  
 wicked.

## VI.

- Tre vnkynde! þou schalt be kud,  
 Mi sone step-Moder I þe calle:  
 72 Mi fruit was born wiþ beestes on bed,  
 And be my flesch my flour gan falle,  
 Wiþ my brestes my brid I fed;  
 Cros þou ȝeuest him Eysel and Galle!  
 76 Mi white Rose Red is spred,  
 þat fostred was in a fodderes stalle;  
 Feet and fayre hondes:  
 þat nou ben croised I custe hem ofte,  
 80 I lulled hem I leid hem softe:  
 Cros þou holdest hem hiȝe on lofte  
 Bounden in bledyng bondes!

Unkind tree,  
 my son's  
 stepmother I  
 call thee.  
 My child was  
 born along  
 with beasts.  
 With my  
 breasts I fed  
 him.  
 My white rose  
 is become red,  
 even he that  
 was fostered  
 in a "fodder's  
 stall."  
 Feet and fair  
 hands that  
 now are  
 crossed, oft  
 have I kissed  
 and lulled  
 them, and  
 laid them  
 softly down.



## VII.

I lulled aloft  
my love, and  
with cradle  
band I bound  
him.  
On the Cross  
he hangs; on  
thystairnaked  
and exposed  
to the wild  
wind.

I may well be  
sorrowful,  
God's head  
hath no rest,  
but leans on  
his shoulder-  
bone, and  
thorns pierce  
his flesh.

**M**i loue i-lolled vp in þe eyr,  
Wiþ cradel bond I gan him bynde, 84  
Cros he stikeþ nou on þi steir,  
Naked a-3eyn þe wylde wynde :  
Foules fourmen heor nestes in þe eyr,  
Wolues in den reste þei fynde, 88  
Bot Godes sone, in heuene heir,  
His hed nou leoneþ on þornes tynde,  
Of Mournyng I may mynne :  
Godes hed haþ reste non, 92  
But leoneþ on his scholder bon ;  
þe þornes þorwh his flesch gon,  
His wo I wyte hit sinne :

## VIII.

So high thou  
holdest my  
son that his  
feet I cannot  
kiss.  
I thrust out  
my lips, I out-  
stretched my  
neck to kiss  
his feet.  
The Jews  
drove me from  
the Cross,  
and on me  
made their  
mouths amiss,  
their games  
and their  
jokes.  
O Cross, thou  
bearest my  
bird, beaten  
blue, along  
with fraud-  
ulent thieves.

**C**ros to slen hit is þi sleiht, 96  
Mi fayre fruit þou berest fro blis ;  
Cros þou holdest him so heih on heizþ,  
Mi fruites feet I mai not kis ;  
Mi mouþ I pulte, my sweore I streizt 100  
To cusse his feet, soþ þing hit is :  
þe Iewes from þe cros me keizt,  
On me þei made heore mouwes amis,  
Heore games and heore gaudes : 104  
þe Iewes wrouzten me ful wo :  
Cros I fynde þou art my fo,  
þou berest my brid, beten blo,  
A-mong þeose fooles fraudes : 108

## IX.

[Cross  
responds.]

**C**ristes cros 3af onswere :—  
Ladi to þe I owe honour,

- þi brihte palmes nou I bere ;  
 112 Mi schyning scheweþ þorw þi flour,  
 þi feire fruit on me giunneþ tere ;  
 þi fruit me florisceþ in blod colour  
 To winne þe world þat lay in lure ;  
 116 þat Blossme Blomed vp in þi bour,  
 Ac not for þe al-one :  
 But for to winne all þis world,  
 þat swelte vndur þe deuceles swerd :  
 120 þorw feet and hond God let him gerd,  
 To A-mende monnes mone :

Lady, thy fair  
 fruit begins to  
 ripen in me.  
 It flourishes  
 on me with  
 bloody hue.  
 In order to  
 win the lost  
 world that  
 blossom  
 bloomed in  
 thy bower,  
 but not for  
 thee alone,  
 but to win all  
 this world,  
 that died  
 under the  
 devil's sword.

## X.

- A dam dude ful huge harmes,  
 Whon he bot A bite vndur a bouh,  
 124 Wherefore þi sone haþ sprad his Armes,  
 On a treo tyed wip teone I-nouh ;  
 His flesch is smite wip depes þarmes,  
 And swelteþ heer-in a swemly swouh ;  
 128 His Breste is bored wip depes swarmes,  
 And wip his dep fro dep he dronh  
 Alle his leoue freondes :  
 As Ozie spac in prophecie  
 132 And seide—"þi sone seinte Marie,  
 His dep slouþ dep on Caluarie,  
 3af lyf wip-uten endes" :

Adam did  
 huge barns  
 when he bit  
 a bite under a  
 bough ;  
 wherefore thy  
 son hath  
 spread out his  
 arms tied  
 grievously to  
 a tree.  
 His flesh is  
 smitten with  
 death's dint,  
 and he dies  
 herein in a  
 swooning  
 faint.  
 As Isaiah  
 spake :  
 " His death  
 slew death,  
 and gave  
 [fol. 316,  
 col. 2.]  
 eternal life on  
 Calvary."

## XI.

- þe stipre þat is vnder þe vyne set  
 136 May not bringe forþ þe grape ;  
 þeih þe fruit on me beo knet,  
 His scharpe schour haue I not schape :  
 Til grapes to þe presse beo set  
 140 þer renneþ no red wyn in rape ;

The support  
 of the vine  
 produces not  
 grapes.  
 I have not  
 sent the sharp  
 shower to  
 ripen the fruit  
 hanging on  
 me.  
 No red wine

comes until  
the grapes be  
set in the  
press.  
I press wine  
for "knight  
and knave."  
Upon a  
bloody brink  
I press a  
grape with  
stroke and  
strife.  
In Samaria  
God gave a  
woman that  
precious  
liquor to  
drink.

On Cross  
without edge  
of knife I  
cut fruit off  
God's trea-  
sure.

I was pillar,  
and bare a  
bridge,  
God is the  
way, the true  
way.

None went to  
heaven until  
God died, and  
taught them  
how thither  
men should  
go when they  
die.

In the Mosaic  
law a white  
lamb is the  
type of a  
saviour—the  
greatest of all  
meats.

I was that  
chief bearer  
(of sins).  
I bare flesh  
for the feast  
of folks.  
Christ, roasted  
in the sun,  
feeds both  
most and  
least.  
On me lay the  
Lamb of Love.

Neuere presse pressed bet,  
I presse wyn for kniht and knape:  
Vp-on a Blodi brinke  
I presse a grape, with strok and stryf, 144  
þe Rede wyn renneþ ryf:  
In Samaritane God ȝaf a wyf  
þat leof licour to drynke:

## XII.

L Adi loue doþ þe to alegge 148  
þi fruit is prikked wiþ speres ord:  
On Cros, wiþ-uten knyues egge,  
I kerue fruit of godes hord;  
Al is al red, Rib and Rugge, 152  
His bodi bledeþ a-ȝeyn þe bord;  
I was piler and bar a brugge,  
God is weie, witnesse of word;  
God seiþ he is soþfast weye: 156  
Mony folk slod to helle slider,  
To heuene mihte no mon pider,  
Til god dyed and tauȝte whider  
Men drawen whon þei dye: 160

## XIII.

Moyseþ hap fourmed, in his figour,  
A whit lomb; and non oþer beste  
Schulde be sacred vr saueour,  
And be mete of mihtes meste; 164  
I was þat cheef chargeour,  
I bar flesch for folkes feste;  
Ihesu crist vre saueour  
He feded þoþe lest and meste, 168  
Rosted a-ȝeyn þe sonne:  
On me lay þe lomb of louc,

- I· was plater· his bodi a-boue,  
 172 Til feet· and hondes· al-to cloue,  
 Wiþ blood· I· was bi-ronne :

I was the  
 platter which  
 bare his body,  
 until feet and  
 hands were  
 rent asunder.

## XIV.

- 3**it Moyses· in Rule haþ rad,  
 We schulde ete vr lomb· in sour vergeous ;  
 176 Sour vergeous mai make· vr soules glad,  
 To serwe sore· for sunnes ours ;  
 Sour vergeous schal make· þe deucl a-drad,  
 For he fleccheþ fro godes spous ;  
 180 Beo a staf· stondeþ sad,  
 Whon 3e fongen flesch· in godes hous,  
 Þat staf· is Cristes Crouche :  
 Stondeþ stifli· bi þat stake,  
 184 Whon þat 3e fongen· flesch in Cake,  
 Þen schal no feond· maystri make,  
 3oure soules for to touche :

Moses has  
 bidden us eat  
 our lamb  
 with sour  
 verjuice.  
 Sour verjuice  
 may gladden  
 our souls, and  
 cause the devil  
 to tremble.

When ye eat  
 Christ's flesh  
 in God's  
 house, stand  
 stiffly by the  
 staff of  
 Christ's Cross.

## XV.

- F**or pardoun scheweþ· be a shrine,  
 188 Wiþ nayl· and brede· on bord is smite,  
 Rede lettres· write be lyne,  
 Bluwe· Blake· a-mong men pite :  
 Vr lord I· likne· to þis signe,  
 192 His bodi· vppon a bord· was bite,  
 In Briht blod· his bodi gan schyne ;  
 Hou wo him was· may no mon wite,  
 Red vp-on þe Roode :  
 196 Vr pardoun brede·, from top too to,  
 Writen hit was· wiþ wonder wo,  
 Wiþ Rede woundes· and strokes blo,  
 Vre Book· was bounden in bloode :

Pardon on a  
 tablet, writ-  
 ten with red  
 letters, mixed  
 with blin and  
 black, is be-  
 tokened by  
 Christ.

His body  
 upon a board  
 was bent ; the  
 blood illumi-  
 nated his  
 body, that  
 shone red  
 upon the  
 Rood.  
 Our pardon  
 was written  
 on his body  
 from top to  
 toe.

Our book was  
 bound in  
 blood.

## XVI.

Adam  
drowned his  
ghost in bitter  
gall; instead  
of this gall  
God gave us  
mead; with  
sweet mercy  
the bitterness  
is quenched.  
His body was  
the book, the  
Cross was the  
board, when  
Christ was  
clenched  
thereon.  
Were a man  
ever so blessed  
a saint no  
prayer could  
get pardon for  
him, until  
book on board  
was spread,  
dinted and  
driven with  
sharp nails,  
till feet and  
hands were  
riven.

Adam stod vp in stede, 200  
In Bitter galle his gost he dreint;  
A-3eyn þat galle God 3af vs mede,  
Wiþ swete Merci Bitter is queynt;  
His Bodi was Book þe Cros was brede, 204  
Whon crist for vs þer-on was cleynt:  
No mon gat pardoun wiþ no bede,  
Weor he neuere so sely a seynt,  
Til book on bord was sprad!, 208  
Wiþ sharpe nayles dunted and driue,  
Til feet and hondes al-to riue;  
His herte blod vre book haþ 3iue,  
To make vr gostes glad: 212

## XVII.

[fol. 316,  
col. 3.]

I was the first  
press to  
squeeze out  
the wine,  
I bare a  
bridge to  
teach the  
way where  
seemly angels  
sit and sing.  
The Cross  
was a tablet  
of pardon.  
In book it is  
billed (writ-  
ten).  
When blood  
was written  
on Christ's  
body then was  
pardon  
obtained for  
sinners.

Cristes Cros 3it spac þis speche  
Furst was I presse wyn to wringe,  
I bere a Brugge, wei to teche,  
þer semely Aungeles sitte and synge: 216  
Lord of loue and lyues leche  
For þe was set sely sacrynge,  
To winne þe world þat was in wreche;  
þe Cros was brede, pardoun to bringe, 220  
Pardoun In book is billed:  
What is pardoun vpon to minne?  
Hit is for3iuenes of dedly sinne;  
Whon blod was writen on cristes kinne, 224  
Pardoun was fulfilled:

## XVIII.

[Respondit  
Maria:]  
O Cross,  
wonder not  
though I be  
wroth.

Oure ladi seide Cros of þi werk  
Wonder þe not, þei3 I be wroþe,



- 228 þus seide Poule; Cristes clerk; —  
 þe feolle Iewes; wiþ false oþe,  
 Iewes ston hard, in sinnes merk,  
 Beoten a lomb wiþ-uten lope,  
 232 Softur þen watur vndur serk,  
 Meode or Milk medled boþe;  
 þe Iewes weoren harde stones;  
 Softur þen watur or eny licour,  
 236 Or dew þat lip on þe lillie flour  
 Was cristes bodi in blod colour,  
 þe Iewes wolden ha broken his bones:

The fell Jews,  
 stone-hearted  
 in dark sins,  
 have beaten  
 a lamb,  
 softer than  
 water under  
 skirt; softer  
 than milk or  
 mead mixed  
 together.  
 Like hard  
 stones were  
 the Jews.  
 Softer than  
 dew on the  
 lilly-flower  
 was Christ's  
 body in  
 bloody  
 colours.

## XIX.

- 240 **A**nd mony A prophete gan make mon,  
 And seide: "lord send us þi lomb  
 Out of þe wildernesses ston,  
 To fende vs from þe lyon crompt:"  
 Of mylde mount of Syon  
 244 Be-com mon; In A Maydens womb,  
 Made a bodi; wiþ blessed bon,  
 In a Maidens blod þi bodi flomb:  
 At Barreres weore debate;  
 248 þorw stoncs In þe wildernes  
 Men miȝte better ha crepet I-wis,  
 þen bored in-to heuene blis,  
 Til blod brac vp þe zate:

Many a pro-  
 phet moaned,  
 and said,  
 "Lord, send  
 us thy Lamb  
 out of the  
 stone of the  
 wilderness, to  
 defend us  
 from the  
 lion's paw."

Men might  
 more easily  
 creep through  
 the stones of  
 the wilderness  
 than bore  
 their way  
 into heaven's  
 bliss.  
 But blood  
 brake open  
 the gate.

## XX.

- 252 **S**in monnes sone was so nedi,  
 To beo lad wiþ lomb mylde,  
 Whi weore gylours so gredi  
 For to defoule my faire childe?  
 256 Cros whi weore þou so redi  
 To rende my fruit, feor in fylde?

Why were  
 beguilers so  
 greedy to  
 defile my fair  
 child?  
 O Cross, why  
 wast thou so  
 ready to rend  
 my offspring?

[Cross  
replies:]

Lady, to make  
the devil  
a'raid, God  
shaped me as  
a shield  
against  
shame.  
I am a  
chosen, choice  
relek that no  
devil dare  
abide.

Ladi to make þe deuēl dredi,  
God schop me a scheld', schame to schilde,  
Til lomb of loue dyede: 260  
And on me ȝeld þe gost wip vois;  
I' was chose a Relik chois,  
þe signe of Ihesu cristes crois,  
þer dar no deuēl a-byde: 264

## XXI.

Many folk I  
defend from  
their foe.

[crux  
respondit:]

Heaven's  
gates were  
closed close  
until the  
Lamb of Love  
died.

Mankind was  
tied in hell  
until Christ  
died and rose.  
At noon the  
Lamb of Love  
said "It is  
finished."

Mankind are  
unbound, and  
heaven's  
doors are  
opened.

Moni folk I' fende' from heore fos:  
Cristes Cros' þis sawes seide:—  
Heuene ȝates' weore closed clos 268  
Til þe lomb' of loue dyede,  
þis is write' in tixt' and glos:  
Aftur Cristes dep' prophetes preide:  
Til þe lomb of loue dyed and ros  
In helle pyne' monkynde was teyde: 272  
At heore of his none'  
þe lomb of loue seyde his þouȝt—  
Nou is folfuld' þat wel is wrouȝt,  
A Mon is out of bondes brouȝt 276  
And heuene dores' vndone:

## XXII.

The Cross  
said:

I was a pillar  
and stood  
full still.  
The devil's  
sword was  
rendered  
useless.

Christ's Cross  
hath cracked  
the devil's  
crown.

Wip þe Fader' þat al schal folfille,  
His sone to heuene is an help,  
I' was piler' and stod ful stille: 280  
After opur ȝiftes' now gostes ȝelp,  
þe fend' þat al þis world wolde kille,  
His swerd he pulte vp' in his kelp;  
To helle he horlede' from þat hille, 284  
Beerynge' as a Beore whelp:  
A beore is bounden' and beted':  
Cristes Cros' hap craked his croun,

- 288 Þe lomb hap leid þe Lyoun a-down;  
 Þe lomb is lord in eueri toun,  
 So Cristes blod hap pleted :

The lamb  
 hath subdued  
 the lion.  
 The lamb is  
 lord in every  
 town.

## XXIII.

- 292 **I**n holy writ þis tale is herde,  
 Þat goode ȝiftes god vs ȝaf;  
 God seiþ him-self he is schepherde,  
 And vche an heerde bi-houep a staf;  
 Þe Cros I calle þe heerdes ȝerde,  
 296 Þer-wiþ þe deuel a dunt he ȝaf,  
 And wiþ þe ȝerde þe wolf he werde,  
 Wiþ dundes drof him al to draf:  
 Þe Cros þis tale tolde:  
 300 Þat he was staf in þe heerdes hond,  
 Whon schep breken out of heore bond,  
 Þe wolf he wered out of lond  
 Þat deuoured cristes folde:

Christ is a  
 shepherd, and  
 [fol. 316 b,  
 col. 1.]  
 every shep-  
 herd needs a  
 staff.  
 The Cross is  
 the shepherd's  
 crook.  
 Therewith he  
 gave the devil  
 a dint, and  
 frightened the  
 wolf, and  
 drove him  
 with the dints  
 all to draf.

## XXIV.

- 304 **3**it seide þe Meke Marie—  
 Roode þou reendest my Rose al red:  
 Þreo Iewes coomen from Caluari  
 Þat day þat Ihesu poled ded,  
 308 Alle þei seiden þei weore sori,  
 For-dolled in a drouknyng dred;  
 Þei tolden hem alle wherfore and whi  
 Heore hertes were colde, as lumpyng led;  
 312 Þe furste heore tale tolde:  
 Whon crist was knit with corde on a stok  
 His bodi bledde a-ȝein þat blok,  
 Þorw feet and hondes nayles gan knok,  
 316 Þen gan myn herte to colde:

[respondit  
 Maria.]  
 O Cross, thou  
 reendest my  
 red rose.  
 Three Jews  
 came from  
 Calvary the  
 day Christ  
 died, and said  
 they were  
 sorry and sore  
 afraid.  
 The first said:  
 "On the  
 Cross Christ's  
 blood ran  
 down the  
 block.  
 Through feet  
 and hands  
 nails were  
 knocked.  
 Then my  
 heart began  
 to grow cold."

## XXV.

The second  
said:

"It was not  
that that  
caused me to  
be sorrowful,  
so much as the  
setting up of  
the Cross  
after he was  
nailed  
thereon.  
Then the  
nails rent his  
hands and  
feet.

The hard hat  
of thorns  
pierced his  
head.

His joints  
were dis-  
jointed, I  
perceived.  
Then wept I  
water, and  
tears did  
flow; to care  
I was  
inclined."

**P**E Secounde seide nay not þat  
þat dude serwe in-to myn herte schete;  
But whon þe Roode ros *and* doun was squat,  
þe nayles renten him hondes and feete, 320  
þorw-out his helm þe harde hat  
þe þornes in-to his flesch gan crepe,  
His Ioyntes vn-Ioynet I tok good gat;  
þo weop I water and teres leete, 324  
To care I was enclyned:  
In cloddres of blod his her was clunge,  
þe flesch was from þe bones swonge,  
Druize drinkeles was his tonge, 328  
His lippes to clouen and chyned:

## XXVI.

The third  
said:

"Those pains  
you have told  
were the least  
he endured.  
Methought  
this pain was  
the greatest.  
All his flesh  
was flayed,  
and a sword  
went through  
Mary's breast.  
Out of the  
Cross the  
knife came  
then.  
She fell down  
in swoon  
thereat, but  
the Jews by  
tens and by  
twelves  
danced before  
her and  
mocked her  
grief."

**P**E þridde seide þis þouhte me lest  
Of þeose peynes and oper mo,  
þis peyne þouhte me peyne mest; 332  
Al his flesch he let of flo,  
His Mylde Moder stod him nest,  
Loked vpward And hire was wo,  
A swerd swapped hire þorw þe brest: 336  
Out of þe cros þe knyf com þo,  
þis siht sauh I my-selue:  
þe swerd of loue þorw hire gan launce,  
Heo swapte on swownyng þorw þat chaunce; 340  
To scornen hire þei gan daunce,  
Iewes bi ten and twelue:

## XXVII.

Mary said:  
Since the  
three Jews

**S**in Iewes made so muchel mon,  
To seon my brid, bounden in brere, 344

- In sad serwyng' moste I' gon'  
 To seon blodi' my chyldes chere:  
 Fadres' *and* Modres' pat walken in won  
 348 Schul loue heore children' beo skiles clere;  
 Peose two loues' weore in me al-on,  
 For fader and moder' I' was here,  
 Peose two loues' in me weore dalt'  
 352 I' was fader' of his flesch,  
 His Moder hedde' an herte nesch,  
 Mi serwe flowed' as water fresch,  
 Weopyng' and wo' I' walt:

bewailed the sufferings of my son, it behoved me to give way to sorrow when I saw my son's face all bloody. Fathers and mothers both love their children. These two loves were centered in me. I was father and mother here.

## XXVIII.

- 356 **I**N me weore tacched' sorwes two,  
 In þe fader' mihte non a-byde,  
 For he was euere' in reste and Ro,  
 Ioyned' in his Ioyes wyde,  
 360 I' serwed sore' for to sei so:  
 I' say whon þat my derlyng dide,  
 Wip dundes' he was to depe i-do,  
 Vp-on a tre' his bodi was soyled;  
 364 Whon troupe is told' and darged':  
 Of alle Ioyes' God is welle,  
 Þer mihte no serwe' in him dwelle,  
 I' serwed sore' as Clerkes telle,  
 368 Mi pyne' was not departed':

A father's and a mother's sorrow were felt by me. The father in rest and peace could feel no sorrow.

I sorrowed sore to see my darling done to death by dints, and his body defiled on a tree.

God is well of all joys, no sorrow could abide in Him.

## XXIX.

- P**E hattore loue' þe caldore care,  
 Whon frendes fynde' heore fruit defoyled;  
 Þe dispitous Iewes' nolde not spare,  
 372 Til trie fruit' weore tore and toyled;  
 Neuer Mayden' Mournede mare,  
 I' sauh my child' ben surded and soyled,

The hotter the love, the colder the grief. The cruel Jews would not cease until the fruit was torn and spoiled. [fol. 316 b, col. 2.]



I saw my son  
defiled, and  
1 MS.  
*ben oyled*,  
my heart was  
torn by the  
sword of  
sorrow.  
For I saw my  
son bemoiled  
with blood, as  
Simeon had  
foretold.

Myn herte to-clef wip swerd of care ;  
I· sauȝ my brid· with blod bem-oyled<sup>1</sup>, 376  
As Symeon· seide beo-forn·,  
þe swerd of serwe·, scharp I·grounde,  
Schulde ȝiue· myn herte a wounde ;  
In more wo· þen I· was bounde 380  
Neuere buirde· haȝ born· :

## XXX.

At the cruci-  
fixion the  
dead did  
wake, the day  
turned to  
dun night, the  
mirk moon  
made mourn-  
ing, the light  
leapt out of  
the sun, the  
temple walls  
did shiver and  
shake.  
The veils in  
the temple  
spun in two.  
O Cross, why  
wouldst thou  
not crack  
when  
righteous  
blood ran  
down thee,  
and when kin  
lost kin ?  
Thou didst  
stand stiff as  
a mast when  
life departed.

**P**E dede· worpily· gan wake,  
þe dai turned· to nihtes donne,  
þe Merke Mone· gan Mournyng make, 384  
þe lyht out leop· of þe sonne,  
þe temple walles· gan chiuere· and schake,  
Veiles in þe temple· a-two þei sponne :  
Cros· whi noldestou not crake, 388  
Whon rihtful blod· on þe was ronne,  
And kuyndes· losten heore kende·:  
Whon my fruit· on þe was fast,  
Cros· whi weore þou not a-gast ? 392  
þow stod stif· as eny mast,  
Whon lyf· left vp his ende· :

## XXXI.

St. Denis said  
that the whole  
world went  
then to wreck.  
He saw the  
planets lose  
their  
brightness.

**W**hon þat Prince· of Paradys  
Bledde· bope brest· and bak : 396  
An hepene clerk· was seint Denys,  
He seide· þis world· wente al to wrak,  
He sauȝ þe planetes passen· out of here pris,  
þe brihte sonne· gan waxen blak ; 400  
þe Clerk· þat was so wonderly wys  
Wonder wordes· þer he spak,  
Denys· þis grete Clerk seide·  
þe day of doom· draweȝ to an ende, 404

St. Denis said  
the day of  
doom draws  
to an end.

Al vr kuyndes hap lost vr kende ;  
 Til God þat dyed for vch a kuynde  
 For Monnes kuynde deyde :

All things did  
 act against  
 their nature  
 while Christ  
 was dying for  
 all mankind.

## XXXII.

408 **F**oules fellen out of heore fliht,  
 Beestes gan Belwe in eueri binne :  
 Cros whon Crist on þe was cliht,  
 Whi noldestou not of mournyng minne ?  
 412 Þe Cros seide ladi briht,  
 I bar ones þi fruit for monnes sinne,  
 More to amende monnes riht  
 Þen for eny weolpe þat I gan winne ;  
 416 Wiþ blod God bouzte his broþer :  
 Whon Adam Godes bidding brak ;  
 He bot a bite þat made vs blak,  
 Til fruit weore tied on treo wiþ tak ;  
 420 O fruit for anoþer :

Fowls fell out  
 of their flight,  
 beasts did  
 bellow in  
 their bins.  
 O Cross, when  
 Christ was  
 fastened on  
 thee, why  
 didst thou not  
 give way to  
 grief ?  
 The Cross  
 thus replies :  
 " I did bear  
 thy fruit for  
 man's sins,  
 more to  
 amend man's  
 right than to  
 gain any  
 wealth.  
 Adam's biting  
 a bit of apple  
 made us all  
 black, until a  
 fruit was tied  
 with tack on  
 tree.

## XXXIII.

**S**in Cristes Cros þat kepeþ zifte  
 Graunted of þe fadres graunt,  
 I was loket I schulde vp-lifte  
 424 Godes sone and maydenes faunt,  
 No Mon hedde scheld of schrifte ;  
 Þe deucl stod lyk A lyon rampaunt,  
 Mony folk In-to helle he clihte,  
 428 Til þe crosses dunt ȝaf him a daunt ;  
 Mi dedes are bounden and booked :  
 Alle þe werkes þat I haue wrouht  
 Weore founzen in þe Faderes fore-þouht,  
 432 Þerfore ladi lakkeþ me nouht,  
 I dude as me was looked :

I was ordained  
 to uplift God's  
 Son, else there  
 would be no  
 shield against  
 the devil.

The devil  
 stood like a  
*lion rampant*,  
 and many folk  
 he carried off  
 to hell, until  
 the Cross's  
 dint gave him  
 a check.

## XXXIV.

Through  
blood and  
water  
Christendom  
was wrought.

And a man  
may be  
baptized in  
Christ's blood  
by virtue of  
true belief.

Christened we  
were in red  
blood when  
Christ bled on  
the Cross of  
Cypress and  
Olive.

**P**orw Blod· and Watur· cristendam was wrouht,  
Holy writ· witnesseth hit wel,  
And in wille· of soþfast þouht, 436  
A Mon mai· be cristened skil;  
þat blod· þat us alle bouht  
Digne cristenyng· gan vs del;  
At cristenyng· crist for-þat vs nouht, 440  
His blessedde blod· whon we gan fel:  
Maiden· Moder· and Wyue!  
þi fruit haþ ȝiuen vs baptem,  
Cristened we weore· In Red rem, 444  
Whon his bodi bledde· on þe Beem,  
Of Cipresse. and Olyue:

## XXXV.

Jesus said to  
Nicodemus  
that we must  
be born  
again, first in  
the flesh, next  
in the font.

[fol. 316 b,  
col. 3.]

Had I not  
borne Christ,  
mankind  
would have  
been left in a  
forlorn lodge,  
there to grunt  
and groan.

**A**S Ihesu seide· to Nichodemus  
“But a Barn· be twyȝes born, 448  
Whon domus-day· schal blowen his bemus,  
He may elles liggen· loddere for-lorn,  
Furst of a wombe·, þer reupe remus,  
Sippe in a font·, þer synne away is schorn”: 452  
I· was cros· to monnes quemus,  
I· bar þe fruit· þow bar bi-forn,  
For þi beryng· Al-one!  
But ȝif I· hedde· I·boren him eft, 456  
From riche reste· mon hedde beo-reft  
In a loren logge· I·left,  
Ay· to grunte· and grone:

## XXXVI.

Thou art  
heaven's  
queen, thy

**P**ou art I·Crowned· heuene quene, 460  
þorw þe burþe· þat þou beere,

- Þi garlond is al' of graces grene,  
 Helle Emperesse in heuene Empere :  
 464 I am a Relyk þat shineþ shene,  
 Men wolde wite wher þat I were,  
 At þe parlement wol I bene,  
 On domes-day prestly a-pere ;  
 468 Whon Ihesu schal seye riht pere :  
 "Trewely vppon þe Roode tre  
 Mon I dyede for þe ;  
 Mon what hastour don for me'  
 472 To beon my frendly feere ?"

garland is of  
 green graces,  
 and thou art  
 even empress  
 of hell.  
 I am a relic  
 that shines  
 clear, and at  
 the parlia-  
 ment to be  
 held on  
 Doomsday  
 men shall see  
 me appear.  
 Then shall  
 Jesus say :  
 Man, I died  
 for thee on the  
 Cross ; what  
 hast thou done  
 for me to be  
 worthy of my  
 friendly  
 fellowship ?

## XXXVII.

- At þe parlement shul puiten vp pleynnyng,  
 Hou Maydenes fruit on me gan sterue,  
 Spere and spounge and sharp nayling,  
 476 Þorw þe harde hat þe heued shal kerue,  
 Shul preie to þat rihtful kyng :  
 Vche mon schal haue as þei a serue,  
 Rihtful schul ryse to riche restyng,  
 480 Truyt and tripet to helle shal sterue :  
 Mayden Meoke and Mylde :  
 God haþ taken in þe his fleschly trene  
 I bar þi fruit leopi and lene ;  
 484 Hit is riht þe Roode helpe to a-rene  
 Wreeces þat wrappe þi chylde :

At that  
 parliament  
 complaint  
 shall nprise.

Each shall  
 have as they  
 deserve that  
 day.  
 The righteous  
 shall ascend to  
 a rich resting-  
 place.  
 The wicked  
 shall die in  
 hell.  
 I bore thy  
 fruit, and it is  
 right that I  
 should help to  
 arraign the  
 wicked that  
 injured thy  
 child."

## XXXVIII.

- ÞE queen a-cordet wiþ þe cros  
 And a-zeyn him spak no more speche ;  
 488 Þe queen 3af þe Cros a cos,  
 Þe ladi of loue loue gan seche,  
 Þei3 hire fruit on him were di3t to dros,  
 Whon rendyng ropus gan him reche :

The queen  
 agreed with  
 the Cross, and  
 gave it a kiss.

She even  
 began to love  
 the Cross.

Christ's Cross  
has kept us  
from loss,  
So does  
Mary's  
prayers and  
God our  
leech.  
The queen  
bore fruit  
first, and the  
Cross after-  
wards, to  
deliver us  
from hell,

Cristes cros· hap kept vs from los, 492  
Maries preyers· And God vr leche,  
þe qween· and þe Cros· a corde :  
þe qween bar furst· þe cros afturward,  
To fecche folk· from helleward, 496  
On holy stayers· to steyen vpward  
And regne· wip God vr lorde· :

## XXXIX.

The Clerk  
that made  
this allegory  
of Mary's wee  
for our  
instruction  
was a witness  
of Christ's  
passion.  
But the Cross  
is a cold  
creature, deaf  
and dumb,  
though it has  
been here,  
metaphori-  
cally, en-  
dowed with  
life.  
None ever  
heard Christ's  
Cross speak,  
nor did our  
Lady lay any  
blame upon it.

**P**E Clerk· þat fourmed· pis figour 500  
Of Maries wo· to wite som,  
He saiþ him-self· þat harde stour,  
Whon godes Armus· weore rent aroum ;  
þe Cros is a cold· Creatour,  
And euere zit hap ben· def· and dom, 504  
þeiz pis tale beo florissshed· with faire flour,  
I· preue hit· on Apocrafum ;  
For witesse· was neuer foundet·  
þat neuere cistes cros spak, 508  
Oure ladi leide· on him no lak,  
Bot to pulte· þe deucl a-bak,  
We speke· hou crist was woundet· :

## XL.

In fleshly  
weed God did  
him hide.  
Of gentle  
maid was he  
born to  
bleed,

**I**N Flesshly wede 512  
God gan him hede,  
Of Mylde May  
Was bore to blede,  
As Cristes Crede 516  
Soply wol say ;  
On a stokky stede  
He Rod· we Rede,  
In Red Array ; 520  
From deucl's  
dread may

On a stock-  
like steed He  
rode, we read,  
in red array.

From devil's  
dread may



- þat Duyk vs lede,  
 At domes-day :  
 524 Whon peple schal parte and pace:  
 To heuene halle or to helle woode,  
 Cristes cros and cristes blode  
 And Marie preiers, þat ben ful goode,  
 528 Grant vs þe lyf of grace Amen.

that duke lead  
 us upon  
 Doomsday.

When people  
 shall part to  
 heaven or to  
 hell, may  
 Christ's Cross  
 and Mary's  
 prayers obtain  
 for us the life  
 of grace.

Explicit disputacio inter Mariam  
 et Crucem. Secundum Apocrafum.

## IX.

[WITH AN O AND AN I\*.]

[\* Douce  
MS. 126, fol.  
90 b.]

### I.

God came into  
this world,  
and died for  
the love of  
man.

Godys sone þat was so fre,  
In-to þis world he cam,  
And let hym naylyn vp-on a tre,  
Al for þe loue of man ; 4  
His fayre blod þat was so fre,  
Out of his body it ran,  
A dwelful syzte it was to se ;  
His body heng blak *and* wan, 8  
Wiþ an O *and* an I.

His body hung  
black and  
wan on the  
Cross.

### II.

The crown of  
thorns pierced  
his head.

To a pillar he  
was bound.

In his bitter  
passion he  
ever thought  
of man.

His coroune was mad of þorn  
And prikkede in-to his panne,  
Boþe by hynde *and* a forn ; 12  
To a piler y-bowndyn  
Ihesu was swiþe sore,  
And suffrede many a wownde  
þat scharp *and* betere wore. 16  
He hadde vs euere in mynde,  
In al his harde þrowe,  
And we ben so vnkynde,  
We nelyn hym nat yknowe, 20  
Wiþ an O *and* an I.

## III.

- But-ȝif we loue hym trewe,  
 Houre peynys ben in helle,  
 24 ȝarkyd euere newe;  
 Who so wele loue trewe  
 Byhold ihesu on þe croys,  
 28 **H**ow he heng pale of hewe,  
 And cryde wiþ mylde voys.  
 Me þristiþ he gan to kalle,  
 Þe iewis herdyn þys,  
 Eysel meynt wiþ galle  
 32 þey bedyn hym y-wys,  
 With an O *and* an I.

Love Christ,  
and look to  
the Cross,

and see how  
he cried for  
drink.

The Jews  
gave him  
vinegar and  
gall.

## IV.

- His þrist was to seyȝe  
 For loue of manys soule,  
 36 Hym longede for to deyȝe;  
 Who so be proud in herte  
 Þynk on god al-myȝt  
 And on his wowndys smerte,  
 40 How rewly he was a-dyȝt;  
 Godys sone in trone,  
 Þat heyȝest is of myȝt,  
 Tok batayle a-lone  
 44 For oure loue to fyȝt,  
 With an O *and* an I.

Jesus longed  
to die.

For love of us  
he did battle  
alone.

## V.

- Þe batayle was so stronge,  
 At many a betyr wownde.  
 48 Þe ryche blod out spronge:  
 Trewe turtyl corounyd on hylle,  
 Þat heyȝest art of kynde,  
 Þy loue chaungyþ my wille,

In this battle  
the blood  
flowed out.

I will forsake  
the devil, and  
[fol. 91.]  
serve the  
gracious lady  
St. Mary.

Whan þou comyst in my mynde ; 52  
þe fend I forsake anon,  
**F**or on lady so hende ;  
To seruyn þe lady þan wil I gon,  
For 3he is of my kende, 56  
With an O And an I.

## VI.

I am one of  
those whom  
thy sorrow  
has redeemed.

Ich am on of þo  
þat þy sone bou3te dere,  
He schal me nat for-go. 60

A M E N .

# X.

[WITH AN O FOR AN I\*.]

[\* Douce  
MS. 128, fol.  
258.]

As þou for holy churehe riȝt

Bare þe bloody face,

To þe y praye, boþe day *and* nyȝt,

To thee who  
suffered for  
holy Church,  
I pray for joy.

4 Of ioie sende me a space.

Wiþ an O. for *and* an I. a space for to a-byde,

Thu bere myn arnde to þat lord. þat bare þe bloody syde.

¶ Ihesu kyng in trone,

Jesus, to thee  
I make my  
moan.

8 Lord in magesté

To þe y make my mone

Wiþ herte good and fre.

Frendes haue y none

12 That wolde me knowe ne se,

My wonynge ys allone,

I have no  
friends, and I  
am very  
sorrowful.

Lord wel wo ys me!

Wiþ an O. *and* an I. My wonynge is wel wykke,

16 Frendes haue y fewe, My fomen walkeþ þykke.

I have few  
friends, but  
many foes.



# XI.

## THE INVENTION OF THE HOLY CROSSE\*.

[\* From  
Caxton's  
Golden  
Legend, third  
edition, 1493,  
fol. Cxxxi,  
col. 1.]

Of thynuencion of the holy crosse *and* first of this word  
Inuencion /

The holy  
Crosse was  
found by Seth  
and others.

[\* fol. Cxxxi.  
col. 2.]

THE Inuencion of the holy crosse is sayd by cause that this  
daye the holy crosse was founden for tofore it was founden  
of seth in paradyse\* terrestre / Lyke as it shall be sayde here-  
after : and also it was founden of salamon in the monte of  
lybane and of the quene of saba / in the temple of salamon  
And of the Iewes in the water of pyseyne And on this  
daye it was founden of Helayne in the mounte of caluarye /

Time of the  
finding of the  
Crosse.  
The Gospel of  
Nichodemus  
tells how Seth  
went to  
Paradise for  
the oil of  
mercy.

THE holy Crosse was founden two hondred yere after the  
resurrexcion of our lord. It is redde in the gospell of  
nychodemus / that whan Adam wexed seek : Seth his sone  
wente to the yate of paradyse terrestre for to gete the oyle of  
mercy for to enoynte wyth alle his faders body : Thenne ap-  
pyered to hym saint mychell thaungell and said to hym /  
traueyle not the in vayne / for this oyle. for thou mayst not  
haue it tyll fue thousand and fyue hondred yere ben passed /  
how be it that fro Adam vnto the passyon of our lord were  
but fyue M *and* \*xxxiiij yere / In another place it is redde  
that the aungell broughte hym a braunche. *and* commaunded  
hym to plante it in the mounte of lybanye. Yet fynde we  
in another place : that he gaaf to hym of the tree that adam

[\* fol.  
Cxxxi b,  
col. 1.]

<sup>1</sup> The first edition (1483) is in the British Museum, but was overlooked till this piece and the next were in type.

etc of / And sayd to hym that whan þat bare fruyte he shold be  
guarysshed and all hool / Whan seth came agayn, he founde  
his fader deed / and planted this tree vpon his graue / And  
it endured there vnto the tyme of salamon / *and* by cause he  
sawe that it was fayre / he dyde doo hewe it down / and sette it  
in his hows named saltus / *and* whan the quene of saba came  
to vysyte Salamon / She worshypped this tree by cause she  
sayde the sauour of all the world shold be hanged theron /  
by whom the royaume of the Iewes shall be defaced and seace :  
Salamon for this cause made it to be taken vp and doluen  
depe in the grounde / Now it happed after that they of Iheru-  
salem : dyde doo make a grete pyte for a pyscyne : where as  
the mynysters of the temple shold wesshe theyr bestes þat  
they sholde sacrefyse / and there founde this tree / *and* this  
pyscyne hadde suche vertue that the aungels descended *and*  
meuyd the water / And the fyrst seek man that descendyd in  
to the water after the meuyng / was made hool of what  
someuer sekenesse he was seek of And whan the tyme ap-  
proched of the passyon of our lord / thys tree aroos out of the  
water and floted. aboue the water / And of this pyece off tymbre  
made the Iewes the crosse of oure lord / Thenne after this  
hystorye : the crosse by whiche we ben saued . came of the tree  
by whiche we were dampned / *and* þe water of that pyscyne  
had not this vertue onely of the aungel : but of the tree /  
Wyth this tree wherof þe crosse was made there was a tree  
that wente ouerthwarte on whyche the armes of our lord  
were \* nayled / And another pyece aboue whiche was the table /  
wherin the tittle was wryten : *and* another pyece wherin þe  
sokette or morteys was maade that the body of the crosse  
stood in : Soo that there were foure manere of trees That is  
of palme of cypres / of cedre and of olyue / Soo eche of thyse  
foure pyeces was of one of these trees : This blyssyd crosse  
was put in the erthe and hid by the space of an C yere and  
more But the moder of themperour whiche was named  
helayne founde it in this manere / For constantyn came wyth  
a grete multytude of barbaryns nyghe vnto the ryuer of the

The holy  
Cross in time  
of Solomon.

It bestowed  
miraculous  
powers upon  
the pool of  
Bethsaida.

[\* fol.  
Cxxxi. b,  
col. 2.]

The Cross  
consisted of  
four kinds of  
trees.

The Cross was  
hidden for  
more than one  
hundred  
years.

Constantine's  
vision of the  
Cross.

By help of the  
token of the  
Cross he  
defeats his  
enemies.

[\* fol.  
Cxxxii.  
col. 1.]

Helena goes  
in search of  
the Cross.

Judas tells the  
Jews some  
particulars  
relating to  
the Cross.

dunoe / whiche wold haue goon ouyr for to haue destroyed al  
the countré And whan constantyn hadde assembled hys  
hoost / He wente and sette them ageynst that other partye /  
but assone as he began to passe the ryuer: he was moche  
aferd / by cause he shold on the morn haue batayle / And in  
the nyght as he slepte in his bedde: an angel awoke hym  
and shewed to hym the sygne of the crosse in heuen and sayd  
to hym: Beholde on hye on heuen / Thenne sawe he the crosse  
made of ryght clere lyght / and was wryten there vpon wyth  
lettres of gold / In this sygne thou shalt ouercome the batayle /  
Thenne was he alle comforted of this visyon / And on the  
morne / he put in his banere the crosse: and made it to be  
born tofore hym and his hoost. and after smo[te] in the hoost  
of his enemyes: and slewe *and* chaced grete plenté / After  
this he dyde doo calle the bysshoppes of the ydollis / *and*  
demaunded them to what god the sygne of the crosse apper-  
teyned: *and* whan the[y] coude not answeere somme crysten  
men *pat* were there tolde to hym the mysterye of the crosse  
and enformed him in the faith of the trynyté. Thenne anone  
he byleued parfytele in god / *and* dyde doo baptyse hym \**and*  
after it happed that constantyn his sone remembryd the vyc-  
torye of his fader: Sente to helayne his moder for to fynde  
the holy crosse Thenne helayn wen[t]e in to Iherusalem / and  
dyde doo assemble alle the wyse men of the countré: *and* whan  
they were assembled / they wolde fayne knowe wherfore they  
were called: Thenne one Iudas sayd to them: I wote wel *pat*  
she wyl knowe of vs where the crosse of Ihesu cryst was leyd:  
but beware you al / that none of you telle hyr / For I wote  
well thenne shal our lawe be destroyed For zacheus myn  
olde fader sayd to symon my fader / And my fader sayde to  
me at his deth: be wel ware: that for noo tourment that ye  
maye suffre / telle not where the crosse of Ihesu cryst was leyde  
For after that it shall be founden the Iewes shall reygne no-  
more. but the crysten men that worshyppe the crosse shal  
thenne reygne. And verayly this Ihesus was the sone of god:  
Thenne demaunded I my fader: whe[r]fore had they hanged

hym on the crosse sythen it was knowen that he was the sone of god. Thenne he sayd to me fayre sone I neuer accorded therto: But gaynsayd it alwaye / but the pharysees dyde it by cause he repreuyd theyr vyses / but he aroos on þe thirde daye and his disceyples seeyng he ascended in to heuen / Thenne by cause that stephen thy broder bylyued in hym the Iewes stoned hym to deth / Thenne whan Iudas had sayde thyse wordes to hys felawes / they answerd we neuer herde of suche thynges. Neuerthelesse kepe the wel yf the quene demaunde the therof: þat thou saye nothyng to hyr / whan þe quene had called them / and demaunded theym the place where our lord Ihesu cryst had be crucefyed / they wold neuer telle ne ensygne hyr: Thenne commaunded she to brenne them alle / but thenne they doubted *and* \*were aferde / *and* delyuerd Iudas to her [*and*] sayd / Lady this man is the sone of a prophete and of a Iust man *and* knoweth ryght wel the lawe / and can telle to you all thyng wat ye shall demaunde hym / Thenne the quene lete all the other go *and* reteyned Iudas wythout moo / Thenne she shewed to hym his lyf and dethe and bad hym chese whiche he wold. Shewe to me sayd she the place named golgata: where our lord was crucefyed by cause / and to the ende that we maye fynde the crosse / Thenne sayd Iudas it is two C yeres passed and more / and I was not thenne yet born / Thenne sayd to him the lady / by hym that was crucefyed. I shal make the perysshe for hungre. yf thou telle not to me the trouthe / Thenne made she hym to be caste in to a drye pytte / *and* there tourmented hym by hungre / and euyll reste. whan he had ben seuen dayes in that pytte / Thenne sayd he yf I myght be drawen out: he shold saye the trouthe / Thenne he was drawen out / and whan he came to the place / anon the erthe moeuyd and a fumme of grete swetenesse was felte in suche wyse that Iudas smote his hondes to-gyder for ioye and said in trouthe Ihesu cryst thou art the sauoyr of the world / It was so that Adryan the Emperour had do make in the same place where the crosse laye a temple of a goddesse by cause that all they that came in that place

The Jews  
would not tell  
Helena where  
the Cross was  
[\* fol.  
Cxxxil.  
col. 2.]  
to be found.

Helena  
threatens  
Judas.

Judas at last  
consents to  
find the  
Cross.



shold adore that goddesse But the quene dyde do destroye  
 þe temple / Thenne Iudas made hym redy and began to dygge /  
 And whan he came to xx paas depe / he founde thre crosses  
 and brought them to the quene / And by cause he knewe not  
 whiche was the crosse of our lord he leyed them in the mydle  
 of þe cyté: *and* abode the demonstraunce of god: *and* aboute  
 the houre of none / there was the corps of a yonge man brought  
 to be bu\*ryed / Iudas reteyned þe byere *and* layed vpon it  
 one of the crosses / and after the second. *and* whan he layed  
 on it the thyrde / anone the body that was deed came agayn  
 to lyf / Thenne cryed the deuyll in the eyre. Iudas what hast  
 thou don: thou hast doon the contrarye that thother Iudas  
 dyd / For by hym I haue wonne many sowles / *and* by the I  
 shall lose many by hym I reyned on the people / and by the I  
 haue loste my royaume / Neuerthelesse I shall yelde to the this  
 bountee For I shal sende one that shal punyssh the / and  
 that was accompysshed by Iulyan the appostata: whiche tour-  
 mentyd hym afterward<sup>1</sup> whan he was bysshop of Iherusalem:  
 and whan Iudas herde hym he cursed the deuyll and said to  
 him Ihesu cryst dampne the in fyre perdurable / After this  
 Iudas was baptysed *and* was named quyryache / And after was  
 made bysshop of Iherusalem / whan helayn had the crosse of  
 Ihesu crist / and that she had not the nayles / Thenne she sente  
 to þe bysshop quyryache that he sholde go to the place and  
 seeke the nayles / Thenne he dyde dygge in therthe so long  
 that he founde them shynyng as golde. thenne bare he them  
 to the quene / and anone as she sawe them she worshypped  
 them wyth grete reuerence. Thenne gaf saint helayn a parte  
 of the crosse to her sone: And that other parte she left in  
 Iherusalem closyd in gold: syluer and precyous stones / And hyr  
 sone bare the nayles to the emperour: And the Emperour dyde  
 doo sette them in hys brydel [and] in his helme whan he wente  
 to batayle: This reherceth Eusebe whiche was bisshop of Cezar  
 / how be it that other saye otherwyse: Now it happed that  
 Iulyan the appostata dyde doo slee quyryache þat was bysshop  
 of Iherusalem: by cause he had founden the, crosse / For he

[\* fol.  
Cxxxii. b,  
col. 1.]

The true  
Cross is  
found.  
The devil  
railes at Judas.

<sup>1</sup> Orig.  
*afterward.*

Judas  
becomes a  
Christian and  
a bishop.

The finding of  
the nails.

Eusebius  
relates some  
of these  
matters.



hated \* it soo moche / that where someuer he founde the crosse /  
 he dyd it to be destroyed / for whan he wente in batayle ayenst  
 them of perse he sente and commaunded quyriache to make  
 sacrefyse to thydollis // And whan he wold not doo it / he dyde  
 do smyte of his ryghte honde / *and* sayd wyth this honde hast  
 thou wryten many lettres / by whiche thou repellyd moche folke  
 fro doying sacrefyse to our goddes: Quyryache said thou wood  
 hounde thou hast don to me grete proffyte. For thou hast  
 cut of the honde wyth whiche I haue many tymes wreten to  
 the synagoges that they sholde not byleue in Ihesu cryst: And  
 now sythe I am crysten / thou hast taken fro me that whyche  
 noyed me: Thenne dyde Iulyan do melte leed and cast it in  
 his mouth *and* after dide do bringe a bedde of yron / *and*  
 made quyryache to be layed *and* stratched theron / and after  
 layed vnder brennyng cooles. and threwe therin grees and  
 salte / For to tourmente hym the more / *and* whan quiriache  
 mocuyd not Iulyan themperour sayd to hym / other þou shalt  
 sacrefye our goddes / or thou shalt say at the leest thou art  
 not crysten / and whan he sawe he wold do neuer neyther he  
 dyde doo make a depe pytte ful of serpentis and venemous  
 bestes / and caste hym therin / *and* whan he entred anone the  
 serpentis were all deed / Thenne Iulian put hym in a cawdron  
 full of boylunge oyle: and whan he shold entre in to it / he  
 blyssyd it and sayde / Fayr lord tourne this bayne to baptysm  
 of martyrdom / Thenne was Iulyan moche angry: *and* com-  
 maunded that he shold be ryuen thorough his herte wyth a  
 sward / and in thys manere he fynysshed his lyf /

[\* fol.  
Cxxxii. b,  
col. 2.]

Judas is  
tormented by  
Julian the  
Apostate.

He is  
stretched  
upon burning  
coals.

His  
tormentors  
cast him into  
a pit full of  
serpents.

At last he is  
put to death.

The vertu of the crosse is declared to vs by many myracles /  
 For it happed on a tyme that one enchauntour hadde dysceiued  
 a notarye: and broughte hym \* in to a place: where he had  
 assembled a grete conpanye of deuylls / and promysed to him  
 that he wold make him to haue moche rychesses And whan  
 he came there he sawe one persone blacke sittyng on a grete  
 chayer: and all aboute hym all full of horryble peple *and*  
 blacke whiche had speres *and* swerdes: Thenne demaunded  
 this grete deuyll of the enchauntour who was that clerke / then-

Many  
miracles are  
related of the  
Cross.

[\* fol.  
Cxxxiii.  
col. 1.]

chauntour sayd to him / Syre he is oures / thenne said the deuyll to him : yf thou wylt worshyp me and be my seruaunte / and renye Ihesu cryst : thou shalt sitte on my right side The clerke anone blessid hym wyth the signe of the crosse and sayd that he was the seruaunt of Ihesu cryst his sauour And anone as he had made the crosse / þe grete multytude of deuylls vanyshed awaye /

A company of devils were once put to flight by the sign of the Cross.

¶ It happed that this notari after this on a tyme entred wyth his lorde in to the chirche of saint sophye / and kneled downe on his knees tofore thimage of the crucifyxe : the whiche crucifyxe as it semed loked moche openly *and* sharply vpon him. Thenne his lorde made him to goo aparte on a nother side : and alway the crucifyxe tornd his eyen towarde hym. Thenne he made him goo on the lefte syde / *and* yet the crucifyxe loked on hym Thenne was the lorde moche amerueylled / and charged hym *and* commaunded him that he sholde telle him wherof he had soo deserued that the crucifixe soo behelde and loked on him / Thenne sayd the notarye that he cowde not remembre hym of noo good thyng that he had done / sauf that on a tyme he wolde not renye ne forsake the crucifyxe tofore the deuyll / Thenne lete vs so blysse vs wyth the sygne of the blessid crosse that we may therby be kepte fro the power of our goostly *and* dedely enmye the deuyll / And by the merites of the glorious passion that our sauoure \* Ihesu cryst suffred on the crosse after this lyf we maye come to euerlastyng lyf in heuen / A M E N.

How the Cross turned its eyes upon "a notary."

The sign of the Cross will enable us to keep out of the power of the devil.

[\* fol. Cxxxiii. col. 2.]

## XII.

### THE EXALTATION OF THE CROSS\*.

Here foloweth the exaltacion of the holy Crosse /

[\* Caxton's  
Golden  
Legend, third  
ed. 1493,  
fol.  
CClxvii. b,  
col. 1.]

**T**He exaltacion of the holy Crosse is sayd by cause that on  
this day þe holy crosse *and* fayth were gretly enhaunced /  
and it is to be vnderstonde that tofore the passion of our lorde  
Ihesu crist. þe tree of the crosse was<sup>1</sup> a tre of fylthe / for þe  
crosses were made of vile trees: *and* of trees without fruyt:  
for all that was planted on the mount of caluarie bare no  
frute It was a fowl place / for it was the place of þe torment  
of theuis: It was derk for it was in a derke place *and* wythout  
bewté / It was the tree of deth / for men weren \* put there to  
deth. It was also the tree of stenche / for it was planted  
amonge the caroynes / *and* after the passion the crosse was  
moche enhaunced / for the vylté was transported in to pre-  
cyosité: Of the whiche the blessyd saynt andrew saith / O  
precious holy crosse god saue the: His bareynes was torned  
in to fruyte / as it is sayd in the canticles / I shall ascende vp  
in to the palme tree: His ignobylité or vnworthines was torned  
in to sublymité *and* heyth The crosse þat was torment of  
theuis / is now born in the front of themperours / hys derknes  
is torned in to lyght *and* clernesse wherof crisostom sayth the  
crosse *and* þe woundes shall be more shynyng than the raies  
of the sonne at the iugement: his deth is conuerted in to  
perdurablyté of lyf / wherof it is sayd in the preface: that  
frowhens þat the deth grew / frothens the lyf resourded / and

The Cross a  
filthy tree.  
<sup>1</sup> Orig. *wan*.

[\* fol.  
CClxvii. b,  
col. 2.]

After the  
passion it was  
no longer a  
vile tree.

The Cross is  
brighter than  
the sun's rays.

the stencche is torned in to swetnesse canticorum j / This exaltacion of the holy crosse is solempnysed *and* halowed solempnly of the chirche: for the fayth is in it moche enhaunced: for the yere of our lorde vj C *and* xv our lorde suffryd his peple to be moche tormented by the cruelté of the paynems. And cosdroe kyng of perceans subdued to his empyre all the reames of the worlde / and he cam in to iherusalem and was aferde and adredde of the sepulcre of our lorde: And retourned: But he bare with him the parte of the holy crosse / that saynte Helene hadde lefte there :

How  
"Cosdroe"  
took away  
from  
Jerusalem a  
piece of the  
Cross.

Of the impiety  
of "Cosdroe."

And thenne he wolde be worshypped of al the peple as a god. And dyde doo make a tour of golde and syluer / wherein precyous stones shone. And made there in the ymages of the sonne. and of the mone : and of the sterres And made that by subtyll conduytes water to be hydde. And to come downe in maner of Rayne.

[\* fol.  
CClxviii.  
col. 1.]

And atte the laste stage. he made horses to drawe charyottes rounde \*aboute lyke as they had meuyd the tour and made it to seme as it had thondred / and delyuerde his reame to his sone / and thus this cursid man abode in the temple *and* dyde doo set the crosse of our lorde by *him and* commaunded that he sholde be callyd god of all the people / And as it is rede in libro de mit[r]ali officio / The sayd cosdroe resident in his trone as a fader / set the tree of the crosse on his right side in stede of þe sone / *and* a cocke on his lyfte side in stede of the holy goost / and commaunded that he sholde be called fader / And thenne heracle the emperour assembled a grete oost / and came for to fyghte wyth the sone of cosdroe by the ryuer of danubye / And thenne it pleyed to eyther prynce: that eche of theym sholde fyghte one agaynst that other vpon the brydge / *and* he that sholde be vaynquysh *and* ouercome: his aduersarye sholde be prynce of thempyre wythout hurtyng eyther of bothe oostes / *and* soo it was ordeinyd *and* sworn. And who someuer sholde helpe his prynce. sholde haue forthwyth his legges *and* armes cut of: *and* to be plunged. *and* cast in to the ryuer: And thenne heracle commaunded him all to god / *and* to the

Of the  
contest  
between  
"Cosdroe"  
and  
"Heracle."



holy crosse / wyth all the deuocyon that he myghte: and  
 thenne they foughte longe / and at the last our lorde gaaf the  
 victorye to heracle: *and* subdued him to his empyre. The  
 oost that was contrary and al the peple of cosdroe obeyed theym  
 to the crysten fayth / and receyued the holy baptesme / And  
 cosdroe knew not thende of þe bataylle / For he was adoured  
*and* worshyped of all the peple as a god / soo that no man  
 durst not saye nay to him And thenne heracle came to him /  
 and fonde him sitting in his siege of golde / And sayd to hym /  
 For as moche as after the manere thou hast honoured the tree  
 of the crosse / Yf thou wylt receyue baptim / and the fayth of  
 Ihesu cryste / I shall gete it to the \* and yet shall thou holde  
 thyne trone<sup>1</sup> and reame wyth lytyll hostages / And I shal letē  
 the haue thy lyfe / and yf thou wylte not I shall slee the wyth  
 my swerde / and shall smyte of thyne hede And whan he  
 wolde not acorde therto: he dyde anone doo smyte of his  
 hede / And commaunded that he sholde be beried: by cause  
 he had be a kyng: And he founde wyth him one his sone of  
 the age of ten yeres / whom he dyde doo baptyse. and lyfte  
 him fro the fonte. And left to hym the reame of his fader.  
 and thenne dyde doo breke that toure<sup>2</sup> / And gaaf the siluer to  
 theym of hys oost / And gaaf the golde and precyous stones for  
 to repaire the chirches that the tyraunt had destroyed / And  
 took the holy crosse and broughte it agayne to Iherusalem  
 And as he descended fro the mount of oliuete / and wolde haue  
 entred by thē gate: by whiche our sauour went to his passion  
 on horsbacke acoured as a kyng: sodenly the stones of the  
 yates de[s]cended: and Ioyned theym togyder in the yate lyke  
 a walle / and all the peple were abasshed / And thenne the  
 angell of oure lorde appered vpon the gate holdyng the signe  
 of<sup>3</sup> the crosse in his honde / And sayd: whan the kyng of  
 heuen went to his passion by this gate / he was not arrayed lyke  
 a kyng / ne on horsback But came humbly vpon an asse / In  
 shewyng the example of humylyté whyche he lefte to theym  
 that honour hym / And whan this was said he departed and  
 vanysshed away / Thenne the emperour toke of his hosen / and

"Heracle"  
 conquers  
 "Cosdroe's"  
 son.

[\* fol.  
 CClxviii.  
 col. 2.]

<sup>1</sup> Orig. *crone*.

"Cosdroe"  
 is slain.

<sup>2</sup> Orig. *trure*.

"Heracle"  
 carries away  
 the piece of  
 the Cross to  
 Jerusalem.

<sup>3</sup> Orig. repeats  
 the *signe of*.



Barefoot and  
nearly naked  
he enters  
Jerusalem.

<sup>1</sup> Orig. *toook*.

shone himself in wepynge. And despoyllled hym of alle hys clothes in to his sherte /

And took<sup>1</sup> the crosse of our lorde: and bare it moche humbly vnto the gate /

<sup>2</sup> Orig.  
and *And*,  
[\* fol.  
CClxviii, b,  
col. 1.]

And anone the hardenesse of the stones felte the celestyall commaundement / and <sup>2</sup> \*remeuyd anone. and opened *and* gaue entree vnto theym that entred Thenne the swete odour that was felte that daye whan the holy crosse was taken fro the toure of Cosdroe / and was brought ayen to Iherusalem fro soo ferre countree / and soo grete space of londe retorned in to iherusalem in that moment / and replenysshyd it wyth all swetnes: Thenne the riht deuoute kyng began to say the prayssynges of the crosse in this wyse O crux splendidior / & c: O crosse more shynyg than all the steeres / honoured of the worlde rihte holy / and

<sup>3</sup> Orig *here*.

moost amiable to all theym whiche oonly were worthy to bere<sup>3</sup> the raunson of the worlde: Swete tree / Swete nayles / Swete yron: swete spere beryng the swete burdens / Saue thou this presente company. that is this day assemblyd in thy lawde *and* prayssynges: And thus was the precious tree of the crosse reestablyshid in his place and thauncyent myracles renewid For a dede man was reised to lyf / And iiij men taken wyth the palsei were cured *and* helid. Ten lepers were made clene: and xv blynde men receyuid theyr sight ayen / Deuylls were put out of men / and moche peple *and* many were delyuerde of dyuerse siknesses *and* maladyes. Thenne themperour dyde doo repayre the chirches. and gaaf to them grete yeftes: and after retorned home to his empyre: And it is sayd in the cronycles that this was done other while: For thei sawe that whan Cosdroe had taken many reames. he took Iherusalem / And zacharye the patriake. and bare awaye the tree of the crosse. And as heracle wolde make peas wyth him: the kyng cosdroe sware a grete othe: that he wolde neuer make peas wyth crysten men *and* romayns yf they renyed not him that was crucified / and adoured the sone / And thenne heracle: whiche was armed: wyth faith bro\*ughte his oost ayenst him: and destroyed *and* wasted the perciens wyth many

Miracles were  
wrought by  
virtue of the  
Cross.

Other  
accounts are  
given of  
Heraclius and  
his opponent.

.\* fol.  
CClxviii, b,  
col. 2.]

batailes that he made to theym / and made costdroe to flee vnto  
 the cyté of thelyfonte / And at the last cosdroe had the flyxe in  
 his bely / and wolde therfore crowne hys sone kyng / whiche  
 was named mendasa And whan syroys his eldest sone herde  
 herof / he made alyauunce wyth heracle / *and* pursued his fader  
 wyth his noble peple *and* set him in bondes : and susteynid  
 hym wyth brede of trybulacion *and* wyth water of anguysh /  
 And at the last he made to shote arowes at him bi cause he  
 wolde not byleue in god / *and* soo deyed : And after this thyng  
 he sent to heracle the patryarke. the tree of the crosse : *and*  
 all the prysoneres / And heracle bare in to Iherusalem the  
 precyous tree of the crosse And thus it is rede in many  
 cronycles also. Syble sayth thus of the tree of the crosse /  
 that the blessyd tree of the crosse was thre tymes wyth the  
 payneims as it is sayd in thystorye tripertyte : O thryes blessid  
 tree / on whiche god was stratched / This perauenture is sayd  
 for the lyf of nature / of grace : and of glory : whiche came  
 of the crosse / At constantynople a Iewe entryd in to the  
 chirche of saynt sophie / and considered that he was there  
 alone / and saw an ymage of Ihesu cryst / And took his swerde  
*and* smote thymage in the throte / *and* anone the blood guysshid  
 oute *and* sprange in the face *and* on the hede of the Iewe /  
 And he thenne was aferde *and* took thimage / and cast it in to  
 a pytte / And anone fledde away : And it happed that a crysten  
 man met him and saw him all bloody And sayd to him / fro whens  
 comest thou thou hast slayne some man / and he sayd I haue  
 not : The crysten man sayd verely thou hast commysed some  
 omicide / For thou art all bespronge wyth the blood / *and*  
 the Iew sayd. verely the god of the crysten \* men is grete and  
 the fayth of hym is ferme and approued in all thynges / I haue  
 smyten noo man but I haue smyten thymage of Ihesu Cryst  
 and anone yssued blood of his throte / And thenne the Iewe  
 brought the crysten man to þe pytte / And there drewe out  
 that hooly ymage And yet is sene on this daye the wounde  
 in the throte of thymage / And anon the Iewe bycame a good  
 crysten man and was baptysed. In syrre in the Cyté of baruth

Some say that  
 "Cosdroe"  
 was shot to  
 death with  
 arrows.

The story of  
 the Jew who  
 smote an  
 image of  
 Jesus Christ.

[\* fol.  
 CChix,  
 col. 1.]

How the Jew  
 became a  
 Christian.

ther was a crysten man whiche had hyred an hous : for a yere /  
*and* he hadde sette thymage of the crucifyxe by his bedde /  
 to whiche he made dayely his prayers / and sayd his deuocion /  
*and* at the yeres ende he remeued and tooke an other hous. and  
 forgate and lefte thymage behynde hym / And it happed that  
 a Iewe hyred that same hous / And on a daye he hadde another  
 Iewe one of his neyghbours to dyner : and as they were at  
 mete / It happed hym that was boden in loking on the walle to  
 espye this ymage / whiche was fyxed to the walle *and* began to  
 grynne at it for despyte / And agaynst hym / that badde<sup>1</sup> hym /  
 and also thretened and menaced hym : by cause he durst it kepe  
 in his hous thymage of Ihesu of nazareth : and that other Iewe  
 sware as moche as he myght. that he neuer hadde sene it /  
 ne knewe not that it was there / And thenne the Iewe fayned  
 as he hadde ben peased / and after went straite to the prynce  
 of the Iewes / and accused that Iewe of that whiche he hadde  
 sene in his hous : Thenne the Iewes assembleden and came to  
 the hous of hym : And sawe thymage of Ihesu cryst / and they  
 toke that Iewe and bete hym / And dyd to hym many Iniuries /  
 And caste hym out half dede of theyr synagoge / *and* anone  
 they defowled thymage wyth theyr feet / and renewed in it all  
 the tour\*mentes of the passyon of our lord / and whan they  
 perced his syde wyth the spere / blood and water yssued habun-  
 dauntly in soo moche that they fylled a vessell / whiche they set  
 ther vnder. And thenne the Iewes were abasshed and bare this  
 blood in to theyr synagoge / and all the seke men and malades  
 that ware enointed ther wyth / were anone guarysthed *and* made  
 hooll : And thenne the Iewes told and recounted alle this thinge :  
 by ordre to the Byssshop of the countree : and alle they wyth  
 one wylle receyued baptyme in the fayth of Ihesu cryst / and  
 the Byssshop put this blood in ampulles of crystalle and of glas  
 for to be kepte / And thenne he called the crysten man that  
 had lefte it in his hous / and enquyred of him who hadde made  
 soo fayre an ymage / *and* he sayd that nychomedus hadde made  
 it / And whan he deyde / he lefte it to gamalyell : and Gamaliel  
 to zachee and zachee to Iaques / and Iaques to symon / And

How a Jew  
grinned at the  
Cross which  
he saw in  
a friend's  
house.

<sup>1</sup> Orig. *hadde*.

The Jew is  
beaten for  
keeping a  
cross in his  
house.

The cross was  
shamefully  
used.

[\* fol.  
CClxix.  
col. 2.]

Blood came  
forth from the  
crucifix.

The Jews  
believed and  
were baptized.

had ben thus In Iherusalem vnto the destruction of the Cyté.  
 And fro thens hit was born in to the Royame of agryppe of  
 Crysten men / And fro thens it was brought agayn in to the  
 countree. and it was lefte to me by my parentes by ryghtfull  
 herytage / and this was done in the yere of our lord seuen  
 hondred and l.

Migrations of  
 the image.

And thenne all the Iewes halowed theyr synagogues in to  
 the chyrches and therof cometh the custome that Chyrches ben  
 halowed: For to-fore that tyme the aultres were but halowed  
 only / and for this myracle the chyrche hath ordeyned / that the  
 fyfte kalendas of decembre / Or as<sup>1</sup> it is redde in an other  
 place: the fyfte ydus of Nouembre shold be the memorye of  
 the passyon of our lord / wherfore at rome the chyrche is  
 halowed in thonore of our sauyour / where as is kepte an  
 ampulle wyth the same blood: *and* there a \*solempne feste  
 is kepte and done / *and* there is proued þ<sup>e</sup> ryght grete vertu  
 of the crosse vnto the paynems and to the mysbyleued men in  
 all thynges / And saint gregory recordeth in the thyrd booke  
 of his dyalogues: that whan andrewe bisshop of the Cyté of  
 fundane suffred an hooly nonne to dwelle<sup>2</sup> wyth hym / the  
 fende thenemy began Temprynte in his herte the beaulté of  
 her / in suche wyse / that he thoughte in his bedde wycked  
*and* cursyd thynges / And on a daye a Iewe came to rome and  
 whan he sawe that the daye fayled and myght fynde no  
 lodgyng. he wente that nyght / and abode in the Temple of  
 appollin / *and* by cause he doubted of the sacrylege of the place/  
 how bee it that he hadde no fayth in the Crosse: yet he  
 markyth *and* garnysshed hym wyth the sygne of þ<sup>e</sup> crosse:  
 thenne at mydnight whan he awoke / he sawe a companye of  
 euyll spyrytes: whiche wente to-fore one Lyke as he hadde  
 somme auctoryté of puyssaunce aboue thother by subiection /  
 and thenne he sawe hym sytte in the middes a-monge the other:  
 and began to enquire the causes and dedes of eueryche of  
 thyse euylle spyrytes: whiche obeyed hym / and he wold knowe  
 what euylle eueryche hadde do / But gregory passyth the maner  
 of this vysyon / By cause of shortnes But we fynde semblable

Of the  
 consecration  
 of churches.

<sup>1</sup> Misprinted  
 at orig.

[\* fol.  
 CClix. b,  
 col. 1.]

<sup>2</sup> *dwelle* in  
 orig.  
 How bishop  
 Andrew was  
 tempted by  
 the devil to  
 give way to  
 the lusts of  
 the flesh.  
 A Jew in the  
 temple of  
 Apollo sees a  
 company of  
 evil spirits.



Each devil renders an account of his actions to the chief devil.

<sup>1</sup> came in orig.

[\* fol. CClxix. b, col. 2.]

One says he has caused tempests and shipwrecks.

Another is crowned for causing a monk to commit a sin of the flesh.

One of the fiends tells how he has tempted St. Andrew.

<sup>2</sup> So in first edition, but read *nonne*.

in þe lyf of faders / That as a man entryd in a Temple of  
thydollis / he sawe the deuill syttyng / and all his meyny aboute  
hym And one of thyse wycke spyrytes came and odoured hym /  
and he demaunded of hym / Fro whens comest thou and he  
sayde / I haue ben in suche a prouynce / *and* haue moeued  
grete warres: and made many trybulacyons and haue shedde  
moche blood and am come<sup>1</sup> to telle it to the: and Sathan  
sayd to hym in what tyme hast thou done this. and he sayd  
in thyrty da\*yes and sathan sayd: why hast thou bee so longe  
there aboutes / and sayd to them that stode by hym: goo ye  
and bete hym / and all to-lasshe hym. Thenne came the  
seconde and worshypped hym / and sayd Syre I haue ben in  
the see / And haue moeued grete wyndes and tourmentys and  
drowned many shyppes / and slain many men / And sathan  
sayde how longe hast thou ben aboute this / and he saide xxij  
dayes. *and* sathan sayde hast thou done nomore in this tyme /  
*and* commaunded þat he shold be beten / *and* the thyrd came  
*and* said I haue ben in a Cyté and haue meuyd stryues and  
debate in a weddyng / And haue shed moche blood / *and* haue  
slayne þe husbond: *and* am come to telle the / and sathan  
axed / in what tyme hast thou done this: *and* he sayd in x  
dayes / *and* he sayd hast thou done nomore in that tyme / And  
commaunded them that were aboute hym to bete hym also:  
Thenne came the fourth and sayd / I haue ben in the wyldernes  
xl yere: *and* haue laboured aboute a monke *and* vnnethe at the  
last I haue throwen *and* made hym to synne of the flessch / *and*  
whan sathan herde that / he aroos fro his sete / *and* kyssed hym.  
and toke his crowne of his hede / *and* set it on his hede / and  
made hym to sytte wyth hym. *and* sayd thou hast done a grete  
thyng / and hast laboured more than all thother / *and* this  
maye be the maner of the vysyon: that saint gregory leueth:  
whan eche had sayd / one sterte vp in the mydle of them all /  
*and* sayd he had meuyd Andrewe agaynst the name<sup>2</sup> / And  
had meuyd the fourth parte of his flessch agaynst her in tempta-  
cion *and* therto that yesterday he thought so moche in his  
minde on her that in the houre of euyn songe he gaf to her



in Iapyng a buffet / *and* sayde pleyndly þat she myght here it  
 that he wolde synne wyth her: then[n[e]] the mayster com-  
 maunded hym that he shold performe þat he had \*begonne:  
*and* for to make hym to synne he shold haue a synguler  
 victory<sup>1</sup> *and* rewarde amonge all the other / *and* thenne  
 commaunded he: that they shold goo loke who that was that  
 laye in the temple. And they wente *and* loked / *and* anone  
 they were ware that he was marked wyth the sygne of the  
 crosse: And they beyng aferd escried *and* sayd / veryly this  
 is an empty vessell. alas he is marked / *and* wyth this voys  
 all the companye of the wycked spyrytes vanysshed awaye /  
*and* thenne the Iewe all amoeuyd came to the bysshop: *and*  
 tolde to hym all by ordre what was happed: And whan the  
 bisshop herd this / he wepte strongly. *and* made to voyde all  
 the wymmen out of his hous / *and* thenne he baptysed the Iewe.  
 Saint gregory reherceth in his dyalogues that a nonne entred  
 in to a gardyne / *and* sawe a letuse / *and* coueyted that: *and*  
 forgate to make the sygne of the crosse / *and* bote it gloton-  
 essly / *and* anone fylle doune and was rauysshe of a deuyl /  
*and* there cam to her saynt Equycyen / *and* the deuyl began  
 to crye *and* to saye / what haue I doo I satte vpon the letuse /  
*and* she came *and* bote me *and* anon the deuyl yssued oute  
 by the commaundement of the holy man of god: It is redde in  
 thystorye scolastyke / that the paynems had pe[y]nted on a walle  
 the armes of Serapis / *and* theodosyen dyde do put them out.  
*and* made to be peynted in the same plaace the sygne of the  
 crosse / *and* whan the paynems and prestes of thydollis sawe  
 that. anone they dyde them to be baptysed / sayenge that it was  
 gyuen theym to vnderstonde of theyr olders / that tho armes  
 shold endure/tyll that suche a sygne were made there. in whiche  
 were lyf: And they haue a lettre. of whyche they vse / that  
 they calle holy / *and* had a forme that they sayd it exposed and  
 sygnefied lyf perdurable /

His master  
bids him to  
complete his  
work.

[\* fol.  
CCIxx. col.1.]

<sup>1</sup> Orig.  
virtory.

The devils  
find the Jew  
marked with  
the sign of  
the Cross, by  
which they  
are terrified  
and put to  
flight.

How a nun  
ate a lettuce  
without  
making the  
sign of the  
Cross, and  
was ravished  
by a devil.

# XIII.

[\* Royal MS.  
17 A 27, fol.  
72 b.]

## THE SYMBOLS OF THE PASSION\*.



[fol. 73.]

The Vernicle  
received the  
print of Jesus'  
face.

I have sinned,  
but, Lord,  
forgive me  
through sight  
of the figure I  
see before me.

O vernacule<sup>1</sup>, i honoure *him and* the,  
pat þe made þorow his preuité;  
þo cloth he set to his face,  
þe prent laft<sup>2</sup> pere<sup>3</sup> þorow his grace,  
His moth, his nose, his ine to,  
His berd, his here<sup>4</sup> dide al so.  
Schilde me for al pat in<sup>5</sup> my liue  
I<sup>6</sup> haue singud<sup>7</sup> with wittus fue,  
Namlich with mout of selaundring,  
Fals othus<sup>8</sup> *and* bakbiting,

4

8

The readings here given are from Additional MS. 11,748.

<sup>1</sup> veronicle.

<sup>2</sup> by-left.

<sup>3</sup> omitted.

<sup>4</sup> here.

<sup>5</sup> me fro dissece in al.

<sup>6</sup> that y.

<sup>7</sup> sinwed.

<sup>8</sup> othis swore.

### XIII.

#### THE SYMBOLS OF THE PASSION\*.

[\* Additional  
MS. 22, 020.]



- The vernacul—I honowre hym [and the]  
þat the made throwe hys pryuy[té] ;  
The clothe he set ovyr hys face,  
4 The prynte he lefte ther, of hys grace,  
Hys mowthe, hys nose, hys eyn too,  
Hys berd, hys here he ded also.  
Schyld me, lorde, for þat in myn lyffe  
8 That I haue synnyd with myn wyttytys fyve,  
Namelyche with mowthe of stlawndrynge,  
Of fals othys and bakbytynge,

And made boste with tounge al so  
 Of sinnus þat i haue do; 12  
 Lord of heuen, for-ȝeue it me  
 Þorow syht<sup>1</sup> of þe<sup>2</sup> figur þat i here se.



*Cultellus circumscisionis.*

The knife of  
 circumcision  
 destroyed  
 Adam's sin.

Þis<sup>3</sup> knif be-tokenep<sup>4</sup> circumscion,  
 He distroyet<sup>5</sup> sinne al *and* sum 16  
 Of oure formefadur adam,  
 Were-þorow þow<sup>6</sup> tok kynde of man;  
 From temptacioun of lecherie  
 Be<sup>7</sup> my socoure whan i schal dice. 20

[fol. 73 b.]  
 May it  
 succour me  
 from the sin  
 of lechery.



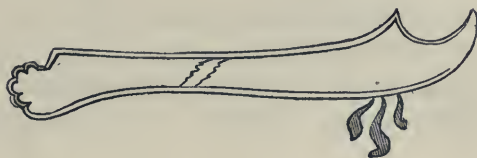
*Pellicanus.*

The pelican  
 that feeds her  
 young with  
 her blood  
 denotes  
 Christ, who  
 fed us with  
 his blood, and  
 is our father  
 and our food.

Þe pelicane his blod did<sup>8</sup> blede  
 Þer-with his briddus for to fede,  
 Þit<sup>9</sup> be-tokenet on<sup>10</sup> þe rode  
 Oure lord us fede<sup>11</sup> with his blode, 24  
 Wen he us bouht out of helle  
 In ioy *and* blis with him to dwelle,  
 And bene our fadur *and* our fode,  
 And we his childurne meke *and* gode. 28

<sup>1</sup> vertu.    <sup>2</sup> omitted.    <sup>3</sup> the.    <sup>4</sup> tokeneth the.    <sup>5</sup> distried.    <sup>6</sup> we.    <sup>7</sup> he be.  
<sup>8</sup> doth.    <sup>9</sup> lit.    <sup>10</sup> a.pon.    <sup>11</sup> fedde.

- And makyng boste *with* tonge alsoo  
 12 Of many synnys that I haue doo :  
 Lorde of heuyn, for-zeue it me  
 Throwe *vertew* of the fygure þat I here se.



- Thys knyffe betoknythe þe *circumsysy[on]*,  
 16 That dystroyd owre synnys alle *and* sum  
 Of owre formfathyr adam,  
 Wher-thorowe we toke þe kynde of man.  
 From temptacyon of lecherye,  
 20 Lorde, kepe me tylle that I deye.



- The pelycan hys blode dothe blede  
 Per-*with* hys byrdys for to fede,  
 It betoknythe vppe-on the rode  
 24 Owre lorde fed vs *with* hys *precious* blode,  
 Whan [h]e vs bowt owt of helle  
 In ioye and blys *with* hym to dwelle,  
 And be owre fathyr and owre fode,  
 28 And we hys chyldyr meke and good.



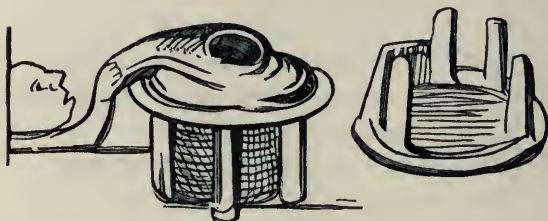


May the thirty  
pieces of  
silver shield  
us from  
[fol. 74.]  
treason and  
covetousness.

*Triginta denarii.*

Þe pens also þat iudas tolde,  
þat for<sup>1</sup> iesu crist was solde,  
Vs schilde from tresun and couetyse,  
Þer-in to die in no wise.

32



*Lanterna.*

May the  
lantern keep  
us from the  
night's sin.

Þe lantern þat me bar<sup>2</sup> in þe lyzt,  
Wen crist was taken in þe niȝt,  
Hit lyt<sup>3</sup> me from niȝtus<sup>4</sup> sine,  
þat i neuer be tak<sup>5</sup> þer-inne.

36



*Gladii et fustes.*

May the  
swords and  
spears keep  
me from  
fiends.

Suerdus and battus þat þey bere  
Iesu crist þer-with<sup>6</sup> to fere—  
From findus, lord, þow<sup>7</sup> kepe me  
Of hem aferd þat i ne be.

40

<sup>1</sup> ther-fore.  
omitted.

<sup>2</sup> men bare.  
<sup>7</sup> thay.

<sup>3</sup> he kepe

<sup>4</sup> dedely.

<sup>5</sup> neuer deye.

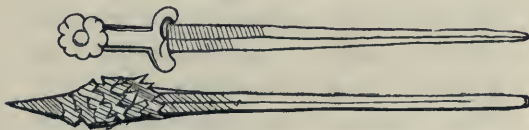
<sup>6</sup> with



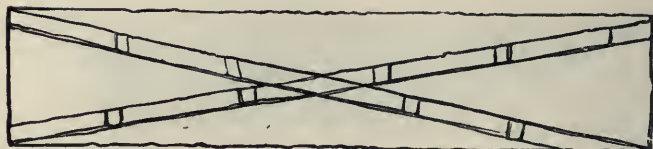
The pens also that Iudas tolde,  
 T Wher-for iesu cryste was solde—  
 Lorde, schylde me from treson and couetyse,  
 32 Ther-*in* that I deye in no wyse.



The lantern pat they bare in the lygthe,  
 T Whan cryste was takyn *with-in* þ<sup>e</sup> nygthe—  
 Lord, kepe me from nygthys synne,  
 36 That I neuyr be take ther-In.



Swerdys and staufs that þei bere  
 T Ther iesu cryste to fere *with* there—  
 From fendys, lorde, kepe thow me,  
 40 Of them, lorde, a-ferd that I not be.

*Arundines.*

[fol. 74 b.]

The Jews  
brake Christ's  
head with a  
reed.

If I wrongany  
man, may the  
sin be forgiven  
me on  
account of  
this stroke.

Crist had a stroke with a rede,  
Per-with þe iewes brak his hed<sup>1</sup>;  
With gud chere *and* milde moode  
Alle he tholud<sup>2</sup> *and* stille<sup>3</sup> stode:  
Wen i misdo or ani man me,  
Hit be for-ȝyf for þat pité.

44

*[Manus depillans et alapans.]*

May the  
hand that  
smote thee  
under the ear  
be my succour  
against my  
sins of  
hearing.

The hond, lord, þat tare of þyn here,  
*And* þe honde þat flapped under þin here— 48  
þat pine be my socour there  
That y haue y-sinwed with myn<sup>4</sup> here,  
And of alle oþur synne al so  
þat wiþ myn eren haue y herkened to.]<sup>5</sup> 52

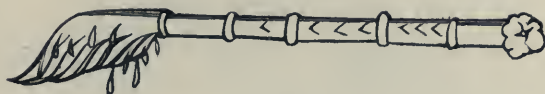
<sup>1</sup> Wiþ a reed he hadde a strake,  
Ther-with his heued þe iew to-brake.

<sup>2</sup> suffred,  
MS. 11,748.

<sup>3</sup> stille he.

<sup>4</sup> with myn is in a later hand.

<sup>5</sup> From



- Uythe a zarde he had a stroke,  
*per-with* the iewys hys hede they broke;  
*With* good chere and myld mode,  
 44 Alle he suffyrd and styлле he stode.  
 Whan I mys-do ar ony man do me,  
 It be for-zeve for that peté.



- The handys, lorde, þat tare of thyn here,  
 48 And þe hande þat clappyd the vndyr þe ere—  
 For þat peyn, lorde, be myn socowre there  
 That I haue synnyd *with* pryde of here,  
 And alle othyr synnys also  
 52 That *with* eryl I haue herkynd to.



The Jews put  
a cloth before  
the eyes of  
Jesus; may it  
keep me from  
the vengeance  
of ignorance,  
and of other  
sins that I  
have done.

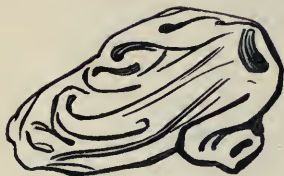
fol. 75.]

*Velamen ante oculos.*

Þe cloth be-fore þin ine to,  
To bobbe<sup>1</sup> þe þey knyht it so,  
Hit kepe me from<sup>2</sup> ueniauns  
Of childhod *and* of ignorauns,  
And of other<sup>3</sup> sinnus also  
Þat i haue with my ine do,  
And with<sup>4</sup> nose smellud eke,  
Boþe ho[le] *and* eke<sup>5</sup> seke.

56

60



May the  
seamless  
white coat be  
my succour,  
since I have  
loved to  
indulge in  
soft clothing.

*Tunica inconsutilis et uestis purpuria.*

Þe whit cote þat hade sem none  
*And* þe purpure þey layd both upon one<sup>6</sup>,  
Þey be my sokur *and* my helping,  
Þat my bodi hatþ<sup>7</sup> usud soft clozing.

64

<sup>1</sup> bobby.  
<sup>7</sup> ther y haue.

<sup>2</sup> fro eche.

<sup>3</sup> alle.

<sup>4</sup> wiþ my.

<sup>5</sup> also.

<sup>6</sup> laid loot up one.

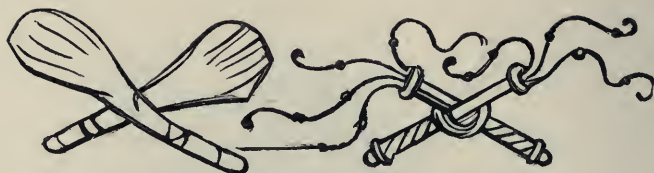




The clothe be-forn thyn eyn too,  
 To bobbyn the they knyt it soo—  
 Lord, kepe me from vengawns  
 56 Of chylldhode and of ignorawns,  
 And eke synnys also  
 That I haue sene *with* myn eyn too,  
 And *with* myn nose smyllyd eke,  
 60 Bothe olde and seke.



Thyn own cote that had seme non,  
 The purpylle þat they leyd lotte vppe-on—  
 Lorde, be myn socowre and myn helppynge  
 64 That myn bodye hathe vsyd mys clothyng.



May the rods  
with which he  
was scourged  
be my help  
against sloth.

*Virge et flagelle.*

With ȝerdes grete þow were to-dachud,  
With scourges smert al to-lachud,  
þat peine me soker<sup>1</sup> of sinnus<sup>2</sup>,  
Of slouth *and* of idelnes.

68



[fol. 75 b.]

May the  
crown of  
thorns shield  
me from hell  
pit.

*Corona spinea.*

þe coroune of þorn on þin hed þrast,  
þin her to-tar, þi skyn to-brast;  
Schild<sup>3</sup> me from pein of helle pit,  
þat i haue deseruud þorow uan-wite<sup>4</sup>.

72



May the bond  
that bound  
the Lord to  
the pillar  
release me  
from the  
bonds of  
unkind deeds.

*Columpna cum corda.*

To þe piler, lord, al so  
With a rop þey<sup>5</sup> boundun þe to;  
þe senewes from þe bones brast,  
So hard hit was draw *and* strened fast;  
þat bond me alese of bondes,  
Of unkind dede *and* unkindnes<sup>6</sup>.

76

<sup>1</sup> be my socour.    <sup>2</sup> synne þis.    <sup>3</sup> þat schild.    <sup>4</sup> wane-wit.    <sup>5</sup> men

<sup>6</sup> Harde þay drowe *and* stryned faste;

þe ȝenewys fro þe bonys to-barst.

þat bond alese me and vnbynde,

þat y haue trespassed *and* be vnkynde.

The words "and vnbynde" and the next line are in paler ink,



Uythe zardys grete þou ware alle to-daschyd,  
     *With scorgys smerte alle to-laschyd ;*  
 Lord, socowre me of synnys thys,  
 68 Of stlowthe and eke of ydylnes.



The crown of thorn on þi hed preste,  
     Thyn here to-tere, thy skyn to-breste.  
 Lord, socowre me of synnys thys,  
 72 Of stlowthe and eke of Idylnes.



TO þe pyller, lorde, also,  
     *With a rope men bownd þe too,*  
 Hard drawe and streynyd faste ;  
 76 The senews from þe bondys braste.  
 Lorde, lose me of bondys in dystresse,  
 Thowe I ded onkend a-geyns kyndnesse.



[\* fol. 76.]

Thou didst  
bear thy Cross  
and didst go  
out of  
Jerusalem.

Thou didst  
meet with the  
women of  
Bethlehem  
and of  
Jerusalem,  
who wept for  
thy  
sufferings.  
Thou didst  
tell them to  
weep for  
themselves  
and their  
children.

May those  
steps of thine  
give us pardon  
when we  
devoutly goon  
pilgrimage.

*Uestigia saluatoris, quando exiuit per  
portam ierusalem, portando crucem, coronam  
spineam \* coronatus, mille passus sic  
incedens, roseum cruorem distillando.*

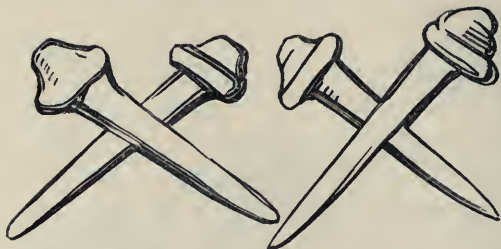
Pow bere þe cros *and* toke þe gate  
Out at ierusalemus 3ate; 80  
Þin foot-steppus *suet and* gode  
Wer sene þorow schedi[n]g of þi blod.  
Þer mettust þow with wymmen of bedlem,  
*And* al so with wymmen of ierusalem, 84  
*And* alle<sup>1</sup> þey wepten for þi turment;  
To hem þow seydest apertment,  
“Ne wepe 3e not for my wo,  
But for 3oure<sup>2</sup> self *and* 3oure childurne also; 88  
For hem 3e moun ful sore wepe,  
And salt teres for hem lete,  
For þey schul haue turment hard  
An hundert wintur her afterwart.” 92  
Þo steppus of<sup>3</sup> sine 3if us pardoun,  
Wen we gon with<sup>4</sup> deuociun  
On<sup>5</sup> pilgrimage on hors or fote;  
Of alle oure sinnus<sup>6</sup> þey ben our bote. 96

<sup>1</sup> omitted.<sup>2</sup> 3ow.<sup>3</sup> Al þay stappis of oure.<sup>4</sup> we gooth wiþ good.<sup>5</sup> A.<sup>6</sup> sorwe



- Thowe bare the cros ouyr the lake,  
 80 Owt of *iherusalem* at the gate ;  
 Thy fote-steppys swete and good  
 Wer sene throwe schedyng of þi *precyus* blode.  
 Þou mettyst with *women* of *bethleem*,  
 84 And also *women* of *iherusalem* ;  
 Alle they wepyd for þi torment ;  
 To them þou seyddyst a-perte-ment,  
 "Wepe ze not for myn woo,  
 88 But for zowre childyr also ;  
 For them ze maye sore wepe,  
 And salte terys for them lete ;  
 For they schal haue torment hard  
 92 An hundyrd wyntyr here-afty<sup>r</sup>wa[r]d."
- Tho steppys for vs of *grace* zeue *pardon*,  
 Whan we goo, wythe deuocyon,  
 On pylgrymage on hors ar on fote.  
 96 Of myn synnys, lorde, be myn bote.



*Clavi.*

[fol. 76 b.]

May the nails  
help me out of  
those sins that  
I have done  
with feet or  
hands.

Þe nayles þorow fet *and* handus to—  
Þey helpe me out of sinne *and* wo  
þat i haue in my liue do,  
With handus handult, with fet i-go.

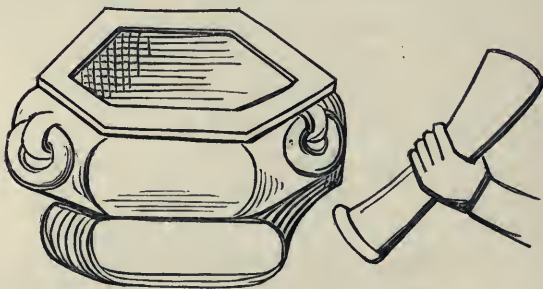
100

*Malleus.*

May the  
hammer be  
my succour if  
I have snüthen  
any with  
staff or knife.

Þe hamur bothe sterne *and* gret  
þat drof þe nayles þorow hond *and*<sup>1</sup> fete  
Þey<sup>2</sup> be my socur<sup>3</sup> in my lyf,  
ʒif i<sup>4</sup> man smot with staf or knyf.

104

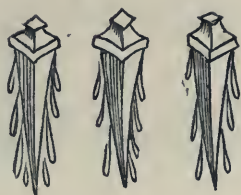
*Uas cum felle.*

[fol. 77.]

May the vessel  
of vinegar and  
gall keep me

Þe uescel with eysel *and* with galle  
Kep me from þe<sup>5</sup> sinnus alle,

<sup>1</sup> nayles in cristis.<sup>2</sup> hit.<sup>3</sup> socour þat.<sup>4</sup> y eny. <sup>5</sup> omitted.



The naylys throwe fete and handys also,  
 Lorde, kepe me owt of synne and woo,  
 That I haue in myn lyffe doo,  
 100 With handys handyld or on fote goo.



The hamyr bothe stern and grete,  
 That droffe þe naylys throw hand and fote,  
 Lord, be myn socowr in alle myn lyffe,  
 104 Iffe ony man stryke me with staffe or knyffe<sup>1</sup>.



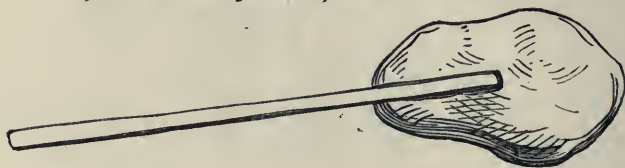
The vessel of aysylle and of galle,  
 Lord, kepe me from þe synnys alle,

<sup>1</sup> Lines 101-104 follow line 124 in the MS.

from sins  
hurtful to the  
soul.

Þat to þe soul is fowl uenim,  
Þat i be not pusond þer-ine<sup>1</sup>.

108

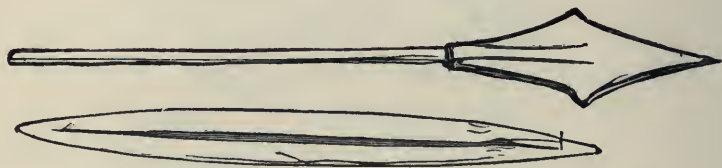


*Spongea.*

May the  
sponge save  
me when I die  
from the  
vengeance  
due to my sins  
of gluttony.

Do þow thurstudust sor with-alle,  
Þey zeufe þe eysel medult with galle;  
Þat i haue dronken in glotonie,  
Hit saue me wen i schal diee,  
Þat, lord, now i pray to þe  
For þat greuauns þow suferdst for me<sup>2</sup>.

112



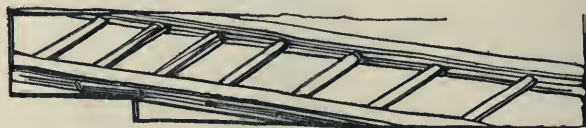
*Lancea.*

[fol. 77 b.]  
May the spear  
that pierced  
thy side  
quench the  
sins of pride  
and  
disobedience.

Lord, þe scharp spere i-ground  
Þat in pin herd mad a wonde,  
Hit kuench þe sine<sup>3</sup> þat i haue wrogt,  
With al myn hert euel i-þowt,  
And of my stout prid þer-to,  
And myn unbuxumnes al-so.

116

120



*Scala.*

May the  
ladder  
preserve me

Þe laddur upset be enchesoun  
Wen þow wer ded be take adoun<sup>4</sup>,

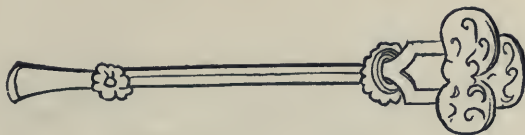
<sup>1</sup> that men be nouȝt y-combred þer-yn.

<sup>2</sup> ll. 113, 114 omitted.

<sup>3</sup> synnes.

<sup>4</sup> to take þe down; originally, by take a-down.

That to sowle ben venym,  
 108 That I be not poysynd ther-in.



Whan þou thrystyd sore *with*-alle,  
 They gaffe the eysyll *with* byttyr galle;  
 Alle þat I haue dronke in glotenye  
 112 For-geue me, lorde, ar than I deye.

. . . . .  
 . . . . .



Lord, the spere so scharpe I-grownde,  
 116 þat in thyn herte made a wownde,  
 It quenchyth the synne þat I haue wrowt,  
 With alle myn harte fulle ewle thowt,  
 And myn stowt pryd also,  
 120 And myn onbuxumnes ther-too.

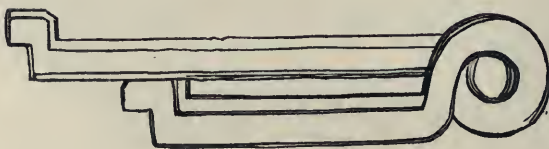


The ledder, vppe-set be encheson  
 Whan þou war ded to be take a-down,

from dying in  
my sins.

Wen i ham ded in<sup>1</sup> ani sinne  
Take me þat i ne die þer-ine.

124



*Forceps.*

May the  
tongs loose me  
from all my  
sins.

Þe tonges þat drow þe nayles out,  
Of fet, of handes, al about,  
And louset his<sup>2</sup> bodi from þe tre,  
Of alle my sinnus þey lese<sup>3</sup> me.

[fol. 78.]

128



*Iudeus spuens in facie christi.*

Since Jesus  
suffered a Jew  
to spit in his  
face, may I be  
forgiven if I  
have insulted  
any man.

Þe iewe þat spit<sup>4</sup> in goddus face—  
For he hit suffurd, he 3yf us<sup>5</sup> grace;  
þat I haue reuilud or ani man me,  
For þat despit for-3yf it be.

132

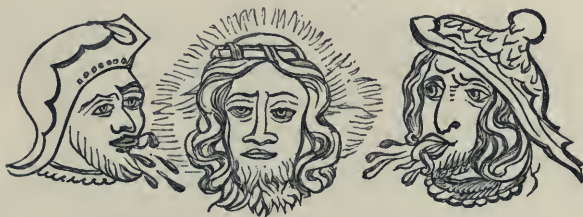
<sup>1</sup> on.<sup>2</sup> loosed þi.<sup>3</sup> loose.<sup>4</sup> spathe.<sup>5</sup> me.



Whan þat I am In synne,  
 124 Lord, lete me not dey ther-in.



The pensynnys, þat drewe þe naylys owt  
 Of fete and handys, alle a-bowt,  
 And losyd þi bodye from þe tre,  
 128 Of myn synnys, lord, lose þou me.



The iewys þat spytte, lorde, in thy face  
 Ze suffyrd alle, and gaffe them grace;  
 That I haue gylte or ony man me,  
 132 It be for-zeue for þat peté.

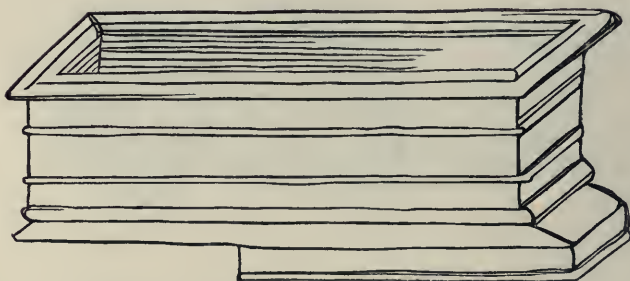


Christ bore  
the Cross on  
his back.  
May the  
Cross give me  
grace to  
repent of my  
sins.

*Christus portans crucem in humero.*

Þe cros be-hind his bak-bon  
Þat he þolud deth uppon—  
ʒif me grace in my liue  
Clene of sine me to schriue,  
And þerto uerey<sup>1</sup> repentauns,  
And here to fulfille my penauns.

136



*Sepulcrum christi.*

[fol. 78 b.]  
May the  
sepulchre

Þe sepulcur þat<sup>2</sup> þerinne was layde  
His blessud bodi al be-ble<sup>3</sup>d—

140

<sup>1</sup> al-so.

<sup>2</sup> that lie.

<sup>3</sup> for-bleed.



The cros be-hynd þi bakke-bon,  
 þat þou suffyrd dethe vppe-on—  
 Lord, geue me grace, in my lyue,  
 136 Clene of synne me to schryue,  
 And þer-to very repentawns  
 Witʰ spas to performe myn penawns.



The sepulkyr wher-in þou war hyd,  
 140 þi blyssyd bodye alle for-bled—

send me, ere I  
die, true  
sorrow for my  
sins, so that I  
may be  
cleansed from  
them,

He me send, or þat<sup>1</sup> i deye,  
Sorrow of hert *and* ter of ye,  
Cler *and*<sup>2</sup> clensud þat i be,  
Or i to my graue tee; 144  
So þat i mow<sup>3</sup> on domus day  
To þe<sup>4</sup> dom cum with-out dedli<sup>5</sup> fray  
*And* wend to<sup>6</sup> blis in<sup>7</sup> cumpanie,  
þer<sup>8</sup> os<sup>9</sup> men schul<sup>10</sup> neuer dye, 148  
But dwelle in ioy wit oure lord riȝt<sup>11</sup>,  
þer is euer day *and* neuer niȝt,  
þat last schal with-oute end; e;  
Now iesu crist [us]<sup>12</sup> þidur send<sup>13</sup>. amen. 152

so that I may  
dwell in ever-  
lasting joy.

<sup>1</sup> omitted.    <sup>2</sup> Clene.    <sup>3</sup> mote.    <sup>4</sup> thi.    <sup>5</sup> omitted.    <sup>6</sup> to þe.    <sup>7</sup> wiȝ.  
<sup>8</sup> MS. þet.    <sup>9</sup> þat.    <sup>10</sup> schal.    <sup>11</sup> wiȝ ouȝte driȝt, *read* oure Driȝt.    <sup>12</sup> ous.  
<sup>13</sup> MS. 11,748 adds two lines:—

Iesu, þat deidest one þe rode tree,  
Graunte ous þis for charite. Amen.

Then follows at once:—

These armes of crist bothe god *and* man  
Seint peter discriued ham.  
What man þes armes ouer-ȝaith  
And for hure synnes sory and schriue beeth  
To seye hit a twelfe monthe eche day wiȝ good chere  
He haȝ sixe thowsaund *and* seuen hundred and fise and fifty ȝere  
And half a ȝere *and* dayes thre  
This is y-grauntyd for to be  
*And* for the vernicle haue he may  
Fourty dayes eueryche day  
And for the pytye with good chere  
Grauntyd is sextene thowsaund ȝere  
*And* sixe [an] thirty dayes þer-to  
For to segge euery day A pater noster *and* v. Aue maria wiȝ  
o Crede,

- Lord, grawnt me, ar þat I deye,  
Sorowe of herte *with* terys of eye,  
Clene clensyd for thy mercye,  
144 Er þat I in myn graue lye,  
So þat I may at domys daye  
To þat dome *cum with*-owt fraye,  
And wend to blysse in *cumpany*,  
148 Ther as men schalle neuyr dye,  
But dwelle In blysse *with* þat lord brygthe,  
Wher euyr is day but neuyr nygthe,  
And lest schal *with*-owt ende :  
152 *Iesus* cryste vs thedyr send !





*Graciarum acciones iesu christo stanti in sepulcro.*

[fol. 79.]  
I thank thee,  
Lord, for all  
thy sufferings.

I þank þe, lord, þat þow me wrouȝt,  
And with strong peynus þow me bout ;  
I þank þe, lord, with ruful entent  
Of þi peynus *and* þi turment, 156  
With carful hert *and* dreri mod,  
For schedynd of þi swet blod.  
What may i say þow hast done for me ?  
þi bodi was bonden to a tre, 160  
With scourges knit þe knottis<sup>1</sup> grete  
þi blessud bodi was al for-bete,  
On eueri side turnud *and* torne,  
Also naked as þow were borne, 164  
þat hol sted was found none  
Fro þe croun to þe ton.  
þi blessud bodi þer hit stod,  
Al hit was be-helet in blod ; 168  
*And* when þow were so for-swong,  
Among þe iues þey did þe hong,  
With scharp naylus þorow hand *and* fet  
þey let þe hong til þow wer ded ; 172  
And aftur þi deth, to us sote,  
þey pittun a spere to pin hert rote ;

Thy body was  
scourged and  
<sup>1</sup> MS. *knoc̃tis*.  
beaten on  
every side, so  
that no whole  
place was to  
be found in  
thy whole  
body.

[fol. 79 b.]

They let thee  
hang until  
thou wert  
dead.  
They thrust a  
spear into thy  
heart.

- þe wiked iwes with sturdi mode  
 176 Let þer-out strem þin hert blod.  
 Alas! lord, þi penus þow tholudust þo,  
 Oure sinnus hit mad so wellawo.  
 3ese instrumentus þat here pertend<sup>1</sup> beþ  
 180 In memori of þi bittur deyt,  
 Þey hulpun hem to do þi passioun,  
 Þey help us to oure sauacioun;  
 For þey greuet þe ful sore,  
 184 Þin anguich wex so lenger þe more.  
 Lord, what may i for þat 3ylde þe?  
 Þow desirdust no3t but loue of me.  
 Lord, þow 3if me grace *and* my3t  
 188 With al min hert to loue þe ry3t;  
 In lyf *and* deth, in wele *and* wo,  
 Let neur min hert turne þe fro,  
*And* or hit so be for thing unwrest  
 192 For loue let, lord, min hert brest;  
 In a blessud tym þen was I bore,  
 When al my loue to þe is core.  
 But merci, lord, i þe prey,  
 196 Þow let me neuer in sine dye,  
 Werethorow i schuld dampned be;  
 Derworth lord, for þi pité  
 Þis graunt me, lord, i prey to þe,  
 200 For mari loue þi moder fre. amen.

<sup>1</sup> Read  
*purtraid.*  
 May these  
 symbols of thy  
 passion help  
 our salvation.

[fol. 80.]  
 Give me grace  
 to love thee  
 rightly.

Let me never  
 die in my  
 sins.

Grant me  
 pty, dear  
 Lord.

- Þese armus of crist boþ god *and* man,  
 Sent petur þe pop discriuēt hem.  
 Wat man þis armes ouer-se,  
 204 For his sinnus sori *and* schereuen be,  
 Þre 3er of pardon is þe summe  
 Of sent petrus grant, furst pope of rome;  
 And xxx popes aftur him þat were,  
 208 An C dayus ich yauf with gode chere;

[fol. 80 b.]

- xxxviii bichoppus eke also,  
 Ich *grant* bi him self xl dayus þer-to.  
 Pope innocent mad a gret counsail  
 212 And al þis *confermed* with-uten fayl,  
 And more pardon 3af also,  
 iiii 3ere ii C dayus þer-to ;  
 And ich bischop sayd to-for-hand  
 216 For sy3t of þe uernacul hath graunt  
 xl dayus to pardon,  
 And þer-with-al her benisun.  
 And also who þat eueri day  
 220 Þis armus of crist be-hold may,  
 þat day he ne sal dee no wiked ded  
 Ne be cumbert with þe kued ;  
 And also to wymen hit is meke *and* mild,  
 224 When þey trauelne of her chi[l]d.  
 þe soum of wekeus to se hit ich day  
 A. C. *and* xix *and* half get þow may,  
 To sen it ich day in þe moneþ also  
 228 V. C. 3er *and* xviii *and* xii wokes þer-to,  
 To sen it a twelf-moneth ich day enter  
 Hap vi. M<sup>o</sup>. vii. C. v. *and* fifti 3ere  
 And half 3ere *and* dayes þre  
 232 Of pardon, þus popus hap graunted þe.

May thy  
 symbols  
 preserve us  
 from the  
 "evil one."

May they  
 preserve  
 women  
 labouring  
 with child.

[fol. 81.]

# APPENDIX.

## I.

### DISPUTE BETWEEN MARY AND THE CROSS.

#### I\*.

- O** litel whyle lesteneþ to me  
 Ententyfly, so haue 3e blys,  
 Gode ensaumple here schul 3e,  
 4 Of noble Mater wrouzt it is,  
 How Mary spak to þe rode tre,  
 Whan her sone was *in* angvys;  
 þe Cros answeyrd þat lady fre,  
 8 Ful myldely sei3e clerkys wys,  
 ¶ þat pis tale haue made coupe;  
 þei haue expounded it by sizt,  
 A good ensaumple and a bryzt;  
 12 But Apocrifum þei holde it ri3t,  
 For tre spak neuere wiþ moupe.

[Royal MS.  
 18 A 10,  
 leaf 126 b.]  
 Listen to the  
 controversy  
 between Mary  
 and the Cross.

This story is  
 apocryphal.

#### II.

- ¶ Oure lady fre,  
 To þe rode tre,  
 16 Sche made her mone,  
 And seyde, "on þee  
 Is fruyt of me  
 Full wo-bygone:  
 20 With blody ble  
 My fruyt I gan see,

Maria.

Our Lady  
 made her  
 moan to the  
 Rood.

\* The numbers are those of the corresponding stanzas in the text, pp. 131-140, the order being somewhat different.

Among hys fone :  
 Of Sorewe I see,  
 Hys veynes fle 24  
 Fro bloody bone :  
 ¶ Tre, þou dost no treuþe,  
 On pilory my fruyt to pynne,  
 He hap no spot of Adam synne, 28  
 Flessche and veynes fle atwynne,  
 Wherfore I rede of reuþe.

She accused  
 the "tree" of  
 a want of  
 truth in  
 punishing her  
 child

## III.

¶ Cros, þi bondes schul be blamed,  
 My gode fruyt þou hast bigyled ; 32  
 Þe fruytes modir was neuer famed,  
 My wombe is faire founde vnfyld :  
 Child, why art þou noȝt aschamed  
 On pilory to be I-pyled, 36  
 As grete þeuys þat were gramed,  
 Þat deyeden þorouȝ her werkis wyld ?  
 ¶ Blode from hede is hayled,  
 All to-fowled is my faire fruyte, 40  
 Þat neuer dyd treget ne truyte  
 With þeuys þat loue ryot vnryȝte ;  
 Why schal my sone be nayled ?

"Cros, thy  
 bonds are to  
 be blamed for  
 defiling my  
 fair fruit,

that never  
 did wrong.

## IV.

¶ Þe grete þeuys galowes were greyd, 44  
 Þat euere to robbe ronnen ryfe ;  
 Why schal my sone þer-on be leyde ?  
 He noȝded neuer man ne wyfe.  
 A drynk of deef sopely seyde, 48  
 Cros, þou ȝeuyst<sup>1</sup> þe lord of lyfe :  
 Hys veynes breke with þi breyde,  
 My fruyte stont in stroke and stryfe :

He never did  
 harm to any.

A deadly  
 drink thou  
 givest thy  
 Lord.

<sup>1</sup> MS. ȝeuyst.



- 52 ¶ The faire fruyte of my flessche,  
     My leue childe *with*-oute lak,  
     For Adam goddis biddynge brak;  
     þe blood ran on my briddes bak,  
 56 Droppyng as dewe on ryssche.

[leaf 127.]

For Adam's  
 sin the blood  
 ran down my  
 bird's back.

## IV.

- ¶ The Iugement haue þei loyned  
     To bere fooles full of synne :  
     3it scholde my sone fro þee be soyned,  
 60 And neuer hys blood on þe rynne ;  
     But now is truþe *with* tresoun twyned,  
     With a þeeft to henge fer in fenne ;  
     With fele nayles hys feet be pynded,  
 64 A careful modir men may me kenne,  
 ¶ In balys I am bounde :  
     þe brid þat was of a mayde borne,  
     On þis tree is all for-torne ;  
 68 A broche þorow hys breest was borne,  
     Hys hert now hap a wounde.

Truth is now  
 united to  
 treason.  
 With a thief  
 my son is  
 hanged.

## V.

- ¶ Tre, þou art lokyd by lawe  
     þat a þeeft and a traytour on þe schal deye,  
 72 Now is truþe *with* tresoun drawe,  
     Vertu is falle by vicys weye ;  
     Love and truþe and soþfast sawe,  
     On a tre traytours do teye,  
 76 Now is vertue *with* vyces slawe :  
     Of all vertues cryst is keye,  
 ¶ Vertue is swetter þan spyces,  
     In foote and honde he bereþ blody prykke,  
 80 þe heed is full of þornes pikke,  
     þe goode hangeþ among þe wikke,  
     Vertue þus deiþ wip vyces.

O tree, thou  
 art only made  
 for traitors,

yet virtue is  
 slain along  
 with vice,

and the good  
 haugeth  
 among the  
 wicked.

## VI.

Thou, Cros,  
art my son's  
stepmother.

- ¶ Cros, vnkynde þou schalt be kyd,  
My sonys stepmodir I þe calle : 84  
My bridde was borne *with* beeste on bedde,  
And by my Fleissche my fruyt gan fall[e],  
And *with* my breestys my brid I fedde ;  
Cros, þou ȝyuest hym eyseþ *and* galle ! 88  
My white rose rede is spred,  
þat floryssched was in foddres stalle ;  
¶ Feet and faire handes  
þat now be croysed I kissed hem ofte, 92  
I lulled hem *and* leyde hem softe :  
And þou Cros haldes hym hiȝe alofte  
Bounde in bloody bandes !

The limbs  
that I have  
caressed now  
hang aloft.

## VII.

[leaf 127 b.]

- ¶ My love I lulled vppe in hys leir, 96  
With cradel-bande I gan hym bynde,  
Cros, he stikeþ vppon þi steir,  
Naked in þe wylde wynde :  
Fowles formen her nest in þe eyr, 100  
Foxes in den rest þei fynde,  
But goddys sone and heuenys eir,  
Hys hede holdeþ on þornes tynde,  
¶ Of moornyng I may mynne : 104  
My sonys hed hap reste none,  
But lenep on þe schuldre bone ;  
þe þornes þorow þe panne is gone  
Thys woo I wyte synne. 108

Naked he  
hangs in the  
wild wind.

He hath no  
rest, and the  
thorns pierce  
his brain.

## VIII.

So high, O  
Cros, thou  
holdest him,  
that I cannot  
kiss his feet.

- ¶ Cros, to sle hym is þi sleipe,  
My bloody brid þou berest fro blysse ;  
Cros, þou holdest hym hiȝe on heiȝe,  
Hys faire feet I may not kysse ; 112

- My moupe I putte, my swere I strecche  
 Hys feet to kys ;  
 Þe Iewes fro þe cros me kecche,  
 116 And on me make her mowe amys,  
 ¶ Her game and her gawdes ;  
 Þe Iewes wrouȝt on me wo :  
 Cros, I fynde þou art my fo,  
 120 My brid þou berist beten blo ;  
 Among þes folys frawdys."

The Jews  
drive me  
from the  
Cros.

Cros, thou  
art my foe,  
thou hast  
beaten my  
bird blue."

## IX.

- ¶ Cristys Cros þan ȝaf answe:—  
 "Lady, to þe I owe honour,  
 124 Þi bryȝt palme now I bere ;  
 My schynyng scheweþ of þi flour,  
 Thy trye fruyt I to-tere ;  
 Þi fruyt me florysschip in blood colour  
 128 Þe worlde to wynde as þou mayst here ;  
 Þis blossom blomed in þi bour,  
 ¶ Not all for þe alone,  
 But forto wynde all þis werd ;  
 132 Þat waltereþ vnder þe deueles swerd :  
 Þorowe foote and honde god lete hym gerd,  
 To amende mannys mone.

*Sancta Crux.*

Thy fruit  
flourishes in  
red blood ;

it bloomed  
not alone for  
thee, but for  
all the world.

## X.

- ¶ Adam dyd full grete harmes,  
 136 He bote a fruyt vnder a bowe,  
 Þerfore þi fruit spread hys armes,  
 On tre þat is tized with tyndes towe ;  
 Hys body is smyte ny þe þarmes,  
 140 He swelt with a swemely swow ;  
 Hys breest is bored with deepis armes,  
 And with hys deep fro deep vs drowe

Thy fruit is  
spread out on  
the tree for  
Adam's sin.

[leaf 128.]

- ¶ And all hys goode freendys,  
 As Isayas spak in propheye : 144  
 He seyde 'þi sone, seynt Marye,  
 Hys deþe slowe deþe in Caluarye,  
 And leueþ *with-oute* endys'.

Thy son's  
 death slew  
 death on  
 Calvary.

## XII.

- ¶ Lady, love doþe þe alegge 148  
 Fruite prikkyd *with* sperys orde :  
 I Cros, *with-oute* knyues egge,  
 I kerue fruit best of horde ;  
 All is rede, Ribbe and rigge, 152  
 Þe bak bledeþ azens þe borde ;  
 I am a pyler and here a brigge,  
 God is þe weye, witnesse one worde ;  
 ¶ God seiþ he is soþefast weye : 156  
 Many folk slode to heft slider,  
 To heuene noman cowde pider,  
 Til god deiþed *and* tauþt whider  
 Men drawe whan þei deye : 160

I cut the best  
 of fruits.

Many folk  
 went to hell  
 ere Christ  
 died for  
 them.

## XIII.

- ¶ And Moyses fourmed hys figour,  
 A whyte lambe, and noon oper beest  
 He sacred so oure sauour,  
 To be mete of myztes meest, 164  
 And chosen cheef in honour,  
 I bare fleissche to folkys feest ;  
 Iesu cryst oure creatour,  
 Hys Flessche fedep leste and mest, 168  
 ¶ Rosted azens þe sonne ;  
 On me lay þe lambe of love,  
 I was plater, hys body above,  
 Whan flessche *and* veynes all to-clove, 172  
*With* blood I was bironne.

Christ is  
 spoken of as a  
 lamb in the  
 Mosaic law.

I was a  
 platter, and  
 bore the  
 lamb's flesh.

## XIV.

- ¶ 3it Moyses pis resoun rad,  
 'Ete 3oure lambe with soure vergeous';  
 176 Sowre saws make þe sowle glad,  
 Sorowe for synnes oures;  
 þat vergeous makeþ þe fende a-drad,  
 And fer fleþ fro goddis spous;  
 180 And bere a staaf and stonde sadde,  
 Whan flessche þe fedij in goddis hows,  
 ¶ Pis staf is crystis crouche;  
 Stonde þou styf by pis stake,  
 184 Whan 3e fonge 3owre fleissche in take,  
 þan may þe deuyll no maystryes make,  
 3oure sowles to touche.

The paschal  
 lamb was  
 eaten with  
 bitter herbs.

The eaters  
 bore a staff,

The staff is  
 Christ's Cross.

## XV.

- ¶ Whan pardoun is schewed with a scryne,  
 188 With boke on bord with nayles smyte,  
 With rede lettres wryten blyne,  
 Blewe and blak among me pyte:  
 My lorde I likne to þat signe,  
 192 þe body was bored and on borde bete,  
 In briȝt blode oure boke gan schyne;  
 How woo he was no wiȝt may wyte,  
 ¶ Ne rede in hys rode;  
 196 3oure pardoun boke fro top to too,  
 Wryten it was full wonder woo,  
 Rede woundes and strokes bloo,  
 3oure boke was bounde in blode.

[leaf 128 b.]  
 Pardon is  
 written in red  
 letters.

Christ's  
 bleeding body  
 denoted our  
 pardon.

Our book was  
 bound in  
 blood.

## XXIII.

- 200 ¶ In holy write pis tale I herde,  
 How riche 3iftis god vs 3af;  
 God seiþ hym-self a good scheperde,  
 And euery herde byhoueþ a staf;

Every  
 shepherd  
 needs a staff.



The Cross is a  
shepherd's  
staff.

þe cros I kalle þe heerdys 3erde, 204  
þerwith þe deuyt a dent he 3af,  
With þat 3erd þe wolfe he werid,  
With dyntes drofe hym aȝt to draf."

¶ Þe Cros þis tale tolde, 208  
How he was þe staf in herdis hande,  
Whan scheep borsten oute of bande<sup>1</sup>,  
þe wolfe he wered oute of lande  
þat deuouride crystis folde. 212

<sup>1</sup> MS. *hande*.

It drives the  
devil from  
Christ's fold.

## XVIII.

[Mari]a.  
Mary replies.

¶ Oure ladye seyde, "Cros, of þi werk  
Wonder naȝt þei I be wroþe,  
þus seyde Poule, crystes clerk,  
To þe fikeȝ Iewes, with-oute ope, 216  
Iewes stone hard, with synnes merke,  
þei bete a lambe with-oute loþe,  
Softer þan water vnder serk,  
Milk or mede melled boþe: 220

The Jews did  
beat an  
innocent  
lamb.

Stone-hearted  
Jews bruised  
the soft body  
of Jesus.

¶ Þe Iewes were þe hard stonys.  
Softer þan water or mylk lycour,  
Or dew þat lithe on lily-flour  
Was cristes body in blode colour, 224  
þe Iewes brisseden hys bonys.

## XX.

¶ Sipe mannys sone was so nedy,  
To be lad as a lamb so mylde,  
Why were gylours so gredy 228  
To fowle so my faire chyld?  
And Cros, why were þou so redy  
My fruite to foule fer in felde?"  
þe cros seyde, "to make þe deuyȝt dredy, 232  
God schope me schelde schame to schelde,

Why were  
traitors so  
ready to defile  
my child?

"To make  
the devil  
afraid," said  
the Cross,  
*Sancta Crux*.  
"God shaped  
me as a shield.

- ¶ Sipe lombe of love dyede,  
 And on me ȝelde hys goost *with* voys ;  
 236 Men chose me a relyk choys,  
 Þe signe of Iesu Crystis Croys,  
 Þer dar no deuyll abyede :

[leaf 129.]

I am a choice  
 relic ; no  
 devil can  
 abide me.

## XXI.

- ¶ Many folk, I defende fro her foos” :  
 240 Cristes cros þis sawe he seyde :—  
 “Heuene gate was keiped clos  
 Til lambe of love now he deyede,  
 It is write in tixt and glos :  
 244 For Cristis deep prophetes preyde :  
 Tiȝt lambe of love deyed and roos  
 In heȝt pyne many folk was teyde :  
 ¶ In þe houre of hiȝest noone,  
 248 Þe lambe of love seide his þouȝt—  
 ‘Aȝ is fulfilled þat weȝt was wrouȝt,  
 Man is oute of bondys brouȝt  
 And heuene dorys vndone’ :

The lamb of  
 love opened  
 the gate of  
 heaven.

He brought  
 man out of  
 bonds, and  
 undid  
 heaven’s  
 doors.

## XXXIII.

- 252 ¶ And I was Cros and kepte þat ȝifte  
 Þat ȝeue was of fadres graunt,  
 I was lokyd I schulde vp-lifte  
 Goddis sone *and* Maydenes faunt<sup>1</sup>,  
 256 Noman had schelde of scrifte ;  
 Þe deuyȝt stode as lyoun raumpaunt,  
 Many folk he keighte to heȝt clifte,  
 Tiȝt þe dyntes of þe cros gan hym adaunte ;  
 260 ¶ My dede is founde and bokyd,  
 Aȝ þe werke þat I haue wrouȝte  
 It was in þe fadres forþouȝte,  
 Louely lady, lak me nouȝte,  
 264 I dyd as I was lokyd.

I, Cross, was  
 ordained to  
 uplift God’s  
 Son.

<sup>1</sup> MS. *faint*.

The dint of  
 the Cross  
 daunted the  
 devil.

## XXXIV.

- ¶ In water and blood cristenyng was wrouzt,  
 Holy writ witnessip it weñ,  
 And in þe weñ of worþi þouzt,  
 Man is cristened to soule hele ; 268  
 Þe blood þat all þe world hap bouzt,  
 A digne cristenyng he gan me dele ;  
 Cryst in cristenynge forȝat me nouzt,  
 Hy[s] fressche blood whan I gan fele : 272
- ¶ Mayde modir and wyue !  
 Crystis blood ȝaf me bapteme,  
 Bystreke I was with rede streme,  
 Whan Iesu bled vpon a beme, 276  
 Of cipresse and Olyue.

Christ's blood  
 christens man,  
 and gives him  
 soul's heal.

His blood  
 baptized me  
 with its red  
 streams.

[leaf 129 b.]

## XXXV.

- ¶ Iesu seyde to Nichodemus  
 But a barn be twies born,  
 Whan domesday schal blowe his bemys, 280  
 He schulde lye as man lorn,  
 First bore of wombe where rewþe remys,  
 Sip with font synne is schorn :  
 And I was cros to mannys quemys, 284  
 I baar þe fruyt þou bere afor,
- ¶ For þi beryng alone ;  
 But I had born hym efte,  
 Fro riche rest man had be refte 288  
 And in a lore logge lefte,  
 Ay to grucche and grone.

A man must  
 be born twice  
 if he will be  
 saved on  
 doomsday.

Thy fruit had  
 to be born  
 twice, by thee  
 and me.

## XXXVI.

- ¶ Þou were crowned heuene queen,  
 For þe birþen þat þou bere, 292  
 þi garlond is of gracious greene,  
 Of heñ Emperesse and heuene Emperere :

On account of  
 thy Son, thou  
 wast crowned  
 queen of  
 heaven.

- I am þe relyk þat schyneþ schene,  
 296 Men wolde wyte where I were,  
 At þe pleyn parlement I schal been,  
 At domesday prestly to pere ;  
 ¶. Whan god schal seye riȝt þere,  
 300 'Trewly on þee rode tre,  
 Man, I dyed for loue of þe ;  
 Man, what hast þou do for me  
 To be my frendly fere ?'

I, a bright  
 relic, shall  
 appear at  
 doomsday,

when God  
 shall say,

' Man, I died  
 for thee ; what  
 hast thou  
 done for me ? '

## XXXVII.

- 304 ¶ At parlement I wil put pleynyng,  
 How maydenes sone on me gan sterue,  
 Spere and spounge and hard naylyng,  
 Þe hard hede þe helme gan kerue :  
 308 And I schal crye riȝtful kyng,  
 Ilk man haue as þe serue,  
 Þe riȝt schul ryse to ryche reynyng,  
 Truyt *and* treget to helle schal terve :  
 312 ¶ Mayde meke and mylde !  
 God took in þe hy[s] flessch trewe,  
 I bare þi fruyt lele and newe ;  
 It is riȝt þe rode to Eue helpe schewe  
 316 Man, woman, and chylde ".

At doomsday  
 will I make  
 my complaint.

Each man  
 shall then be  
 rewarded  
 according to  
 his deserts."

## XXXVIII.

- ¶ Þe queen þus acorded with þe Cros,  
 Aȝens hym spak nomore speche ;  
 Þe lady ȝaf þe cros a cosse,  
 320 Þe lady of love longe loue gan seche,  
 . . . . .  
 . . . . .  
 . . . . .  
 324 . . . . .

[leaf 130.]  
 Mary became  
 reconciled to  
 the Cross, and  
 gave it a kiss.

Mary and the  
Cross bare  
Christ to  
deliver men  
from hell.

- ¶ Þe queen and þe cros acord :  
 Þe queen bare first, þe cros aftirward,  
 To fecche folk fro hellward,  
 On holy steyres to styze vpward 328  
 And reigne with oure lord.

## XXXIX.

A clerk made  
this story of  
Mary's  
sorrow.

- ¶ A clerk fourmed þis figour  
 Of Maries sorwe to seiþe summe,  
 As he had see in scharp schour, 332  
 How cristes armes were rent and rune ;

But the Cross  
was ever deaf  
and dumb.

- Þe cros is a colde creatour  
 And euer ȝit was deaf and dum,  
 Þis tale florissched with a faire flour, 336

This story is  
therefore  
apocryphal.

- ¶ Þis poynt I proue apocrifum ;  
 ¶ Witsnesse was neuer founden  
 Þat euere crystis cros spak,  
 Ne oure lady leyde hym no lak, 340  
 But forto dryue þe deuyll a-bak,  
 Men speke of Cristes wounden.

It is by no  
means a  
foolish story.  
It may help  
man to seek  
mercy.

- ¶ A clerk fourmed þis fantasye,  
 On cristes steruyng stok to stere ; 344  
 Þat bare þe body aȝ blody,  
 Whan depes dent gan hym dere,  
 Þis Apocrifum is no foly :  
 In swich a lay dar þe naȝt dere 348  
 Þat doþe man to seke mercy,  
 Wikked werkes away to were,

- ¶ In tixte ful well is write :  
 A lomb<sup>e</sup> hap larged aȝ þis glose, 352  
 Plenté speche þer-In to prose,  
 Þe counseill of þe cros to vnclose  
 Of Maryes woo to wite.

<sup>1</sup> ? clerk.



## XL.

- 356 ¶ In flesshly wede  
     God gan hym hede,  
     Of mylde may  
     Was born to blede,
- 360 As cristes crede  
     Sopely to say;  
     On stokky stede  
     He roode, men rede,
- 364 In rede aray.  
     Fro deuclis drede  
     þat duk vs lede  
     At domesday,
- 368 ¶ Whan pepil schal parte and passe  
     To holy heuene and heff þe wode.  
     Now Cristes crosse and crystes blode  
     And Maries praier mylde and goode
- 372 Graunte vs þe lyfe of grace. Amen.

God clothed  
 himself in  
 mortal garb.

Of a virgin he  
 was born.

Herode in red  
 array on a  
 stocklike  
 steed.

[leaf 130 b.]  
 May we  
 through  
 Christ's Cross  
 and Christ's  
 blood with  
 Mary's prayer  
 gain the life  
 of grace.

[Royal MS.  
18 A. x. leaf  
130 b.]

## FESTIVALS OF THE CHURCH.

¶ *Deo nostro iocunda sit laudacio.*

¶ Ioyeful preisyng to god oure lord  
þe sawter book bereþ record.

## I.

The Lord is a  
householder;  
he feasts and  
clothes his  
folk.

The lord þat is a howsholder,  
With faire festis folk he fat; 4

ʒiueþ hem wedys hym self doþe were,

On bolstre bed her balys bat;

Tonge gyueþ talke and stere

To preysen hym men taken gat; 8

Oure lord to preise is no ler,

þe same help man he byhat,

With hym on bedde, man, þou sat

¶ On þe bolstre of heuene blisse. 12

With hys fleisshe he fedip þe, þou wost wel þis,

þi sowle schal be clad as hys

In lyfe þat neuermore lat.

It's no loss to  
praise our  
Lord.

He feedeth  
thee with his  
flesh.

## II.

¶ Malachie witnesse haþ gunne 16

In hys rewle, as it is rad;

He seip þat god is soopfast sunne,

And in þat same þi sowle is clad;

¶ þi lordes wede þan hast þou wonne 20

And with hys fleisshe þi goost is fed;

He let atame hys pyement tunne

Jesus is the  
true Son of  
God.

Thou hast  
worn thy  
Lord's  
garments, and  
with his flesh  
thy body is  
fed.

- To make his gode gestis glad,  
 24 ¶ With a spere of grounden gad;  
 Pan was founde a fell fawset,  
 In þe trie tunne it was sette,  
 In cristes hert was piȝt *and* pette,  
 28 Hys brest was al be-blad.

Our Lord  
 shed his  
 blood as wine  
 for his guests.

His breast  
 was broached  
 like a  
 wine-tun.

## III.

- ¶ I haue ioye forto gest  
 Of þe lambe of love *with*-oute oþe;  
 Hys flessche is oure faire feast,  
 32 And curteisly he ȝeueþ vs cloþe.

The Lamb's  
 flesh is our  
 feast.

## IV.

- ¶ Viij feestis oure lord gan dresse,  
 And all be newe euery ȝere.  
 Heuene quene and heȝt Emperesse,  
 36 A blisful blosum þi bosum bere!  
 ¶ His fleissþ fedip more and lesse,  
 And fendip vs from feendis fere;  
 Þe kirnell sprang at Cristemasse  
 40 þat now is crist in a cake clere,  
 ¶ Þe preest drynkeþ blessyd bere,  
 Goddis blood in sacrament.  
 Almyȝty god omnipotent,  
 44 Hys blessyd body haþ sent  
 To fede hys freendys here.

[leaf 131.]  
 Our Lord  
 ordained eight  
 feasts.

His flesh  
 feeds all, and  
 defends us  
 from the  
 devil.

At Christmas  
 Christ  
 appears in a  
 clean cake,  
 and the priest  
 drinks  
 "blessed  
 beer."

## V.

- ¶ Cristemasse first is founde,  
 Whan god was borne *with* beest in bynne.  
 48 At newe ȝere cryst þoled wounde  
 And schadde hys blood for mannus<sup>1</sup> synne.  
 Þe Epiphanye is gret on grounde.  
 On estre day welþes we wyne.

Christmas is  
 the first feast.

<sup>1</sup> MS. *mainus*.

Epiphany is  
 geaton earth.

On  
Whitsunday  
God did  
think of  
mankind.

The feast of  
the Trinity  
has most  
power.

- On holy pursday god stiȝe þat stounde. 52  
On witsoneday god gan mynne  
¶ To þenke on mannys kynne,  
He sent man þe holy goost.  
þe Trinité feest haþ myȝtes moost. 56  
In Corpus *christi* wel þou woost,  
Is ioyned oure Ioye with gynne.

## VI.

At Christmas  
Mary's bird  
was born.

Angels sang  
a clear note in  
the sky, and

proclaimed  
peace and  
salvation to  
man.

- ¶ At Cristemasse mayde Mary,  
þorowe helpe of þe holy goostis heste, 60  
þi brid was born and lay þe by,  
Aboute boþe bynne and beeste.  
þe Aungels maden melody  
For ioye of cristis feeste ; 64  
A clere note þei sang in þe sky,  
Whan kyngis sone bare fleissly creste.  
¶ Schepdes meest and leest,  
"Ioye to god full of love," 68  
Herden þei Aungels synge above,  
"Pes to man, þe deuyh is drove  
Fro goddis trone in þe eest."

## VII.

ysaias  
propheta.  
Isaiah  
prophesied of  
Mary's child.

[leaf 131,  
back.]

Mary is the  
rod, Jesus is  
the flower.

- ¶ þan myȝt þe mylde may synge 72  
Ysaye þe woord of þee ;  
þou seydest a ȝerd schulde sprynge  
Oute of þe rote of Ientih Iesse,  
¶ And schulde floure with florisschyng, 76  
With primeroses greet plenté ;  
In-to þe croppe schulde come a kyng,  
þat is a lord of power and pyté,  
¶ My swete sone I see. 80  
I am þe ȝerde, þou art þe flour,  
My brid is borne by beest in boure,

- My primerose my *paramour*,  
 84      *With* love I lulle pee.

## VIII.

- ¶    3it myzt þe mylde may among  
       Her cradel trille to and fro,  
       And syng, Oseye, þi song!—  
 88    “Depe, my depe schal pee slo.”  
       þe depe of heft is full strong,  
       Where spirites bren in blases blo;  
       þe flesshe schal dye þat my sone gan fong  
 92    *And* sle þat depe for euermo;  
 ¶    To helle my child schal go.  
       As Oseye bigan to speke,  
       þou schalt museff helle cheke  
 96    And heft barre þi hand schal breke,  
       And fette frendes fro wo.

The maiden  
 might sing  
 Hosea's song:

Osyas  
 propheta,  
 “My son's  
 flesh shall die,  
 and slay death  
 for ever.

Thou shalt  
 muzzle hell's  
 cheek.”

## IX.

- ¶    Balaam tolde hys trewe entente,  
       Of soopfastnesse he schewed a signe—  
 100    Of Iacob schulde a token be glente,  
       A sterre þat schulde schewe *and* schyne.

[Balaam.]  
 Balaam  
 prophesied of  
 a Star that  
 should rise  
 out of Jacob.

## X.

- ¶    Moyses full weft he spak  
       Of þe lambe þat sprang of mayden clene,  
 104    A white lambe, *with* senn blak  
       Spotty myzt he neuere bene;  
 ¶    He lyued *with*-oute lak,  
       Tiff a spere hys loue gan spene,  
 108    Whan lambes blood on breeste and bak,  
       No boon was broke *with* Iewes kene;  
 ¶    þe lambe schyned full schene,

[Moyeses.]  
 Moses spake  
 of the spotless  
 Lamb, not a  
 bone of which  
 should be  
 broken.



May God  
grant that we  
may see the  
Lamb's face.

þat Mary lulled in louely place,  
As sche was ful full of grace, 112  
To loke in þe lambes face,  
þat siȝt god leue vs sene.

## XI.

[leaf 132.]  
St. John bade  
us live in  
charity, then  
would the  
Lamb of love  
dwell with us.

¶ Saint Iohan wroot wiþ penne,  
ȝif þou lyuest in charyté, 116  
þe lombe of loue lyueþ *with* þe,  
And in god þi goost schal be,  
In welþe heuene to wynne.

## XII.

Make a cradle  
for Christ in  
thy heart.

Put a shirt  
and woollen  
garments  
upon a poor  
beggar.

Visit the  
prisoners, and  
give to the  
poor.

With this sail  
sail into the  
bliss of  
heaven.

¶ Make cristys cradell of þi herte, 120  
In bonde of love bynde hym fast,  
On a poure begger put a scherte,  
And wollen wedys þat warm wiþ last,  
To poure in prisoun þou schalt sterte, 124  
And ȝeue þe wrecches of þe good þou hast.  
¶ Þis seyle sette on þi mast  
And seyle in-to þe blisse of heuene ;  
At domesday god schal full euene 128  
Monewe þe dedis of *mersy* seuene  
To kaytyfes þat be cast.

## XIII.

Rock thy  
cradle high  
and low ; be  
mindful of  
prosperity  
and  
misfortune.

Wash thy soul  
as white as  
snow.

¶ Rokke þi cradell hiȝe and lowe,  
Mirþe and Mischeef haue in mynde, 132  
In heuene is ioyned ioye Inow,  
In heft fyre and filþe þou schalt fynde ;  
Whasshe þi sowle white as snowe,  
And in þat bed þis barn schal þe bynde ; 136  
In a cote, *with*-oute slow,  
Oure lady lolled þi leve frende.  
¶ Man haue þis in mynde,

- 140 Rokke þi cradelt aboue þe skye,  
 Þenk on þe Madenys melodye,  
 Þenk on helle stynkyng stye,  
 Where goostis bren in bynde.

Rock thy  
 cradle above  
 the sky.

Think of  
 hell's stinking  
 sty.

## XIV.

- 144 ¶ In vitas patrum, a fader booke,  
 Swiche a tale þer is tolde ;  
 A sinfull womman crist forsooke,  
 Putte in dispeir with deuelys bolde,  
 148 Sche was hent on hard hoke,  
 For hete of feip kepte sche colde,  
 Tilt a wyse preest with hyr woke  
 And seyde, "for þe Iesu was solde."

Think of the  
 woman of cold  
 faith, who was

[leaf 132 b.]

caught upon  
 the devil's  
 hook.

## XV.

- 152 ¶ Take ensaumple of a childe in towne,  
 With myshap his croune is craked,  
 With brode lippys he bereþ boune,  
 þer is wepyng and deel awaked.  
 156 ¶ þe Norys with þe childe doþe rounde,  
 A rede Appil sche hap hym taked,  
 And he forsakeþ hys sobbyng sounne,  
 And mochel myrþe þere is maked.  
 160 ¶ Now sette þi will styf stakede  
 In fruyte swetter þan any mayde,  
 þow þi synne haue hym affrayede,  
 3yue hym þi hert and he is apayede  
 164 þat pere hys pees hap makede.

Take example  
 of a child who  
 has "cracked  
 his crown,"  
 and roars out  
 lustily.

The nurse  
 soothes the  
 child, and  
 gives him a  
 rosy apple,  
 and he is  
 quieted.

Set thy desire  
 upon a fruit  
 sweeter than  
 any that  
 exists.

Make thy  
 peace with  
 Christ.

## XVI.

- ¶ Was neuer childe so sone stille  
 With pere ne with appil swete,  
 As Maydens sone þat dyed on hilt  
 168 And for þi loue blood gan swete ;

Was never a  
 child so quiet  
 with pear or  
 apple as the  
 Maiden's Son  
 that died on  
 Calvary.

His spirit he  
yielded up  
with "shrieks  
shrill,"  
because he  
was unwilling  
to forgo thy  
love.  
Our lady was  
dazed with  
grief for the  
death of her  
Son.

3if hym pi herte, *with* good wiht,  
He wiht neper grucche ne grete ;  
Hys goost he zelde *with* schrikes schrylle,  
So lope he was pi love to lete. 172  
¶ Oure lady her hede sche schette in a schete,  
And 3it lay stiht doted and dased,  
As a womman mapped and mased,  
Fro rihtfull resoun robbed *and* rased, 176  
Tiht fele teres gan flete.

## XVII.

God will be  
easily  
reconciled to  
thee.

¶ De boke seiþ god askeþ lyte  
With pee to make a loveday ;  
Pi hert weyeþ not half a myte 180  
Ageyn þe lyf þat lastiþ ay.  
3if hym þat, he wiht not flyte,  
But flemon all pi foos away ;  
He wil þe make chartre and skryte 184  
In heuen hall to holde pi way.  
¶ Vppon a bloody bay  
A chartre of pees god made to a þef,  
To aske mercy he was leef ; 188  
God bad hym go *with*-oute greef,  
Into *paradys* forto play.

He will put to  
flight all thy  
foes, and by  
charter give  
thee heaven's  
hall.

[leaf 133.]

God once  
made a  
charter of  
peace with a  
thief.

## XVIII.

At this feast  
the Maiden  
kissed Christ,  
and rocked  
him to sleep.

¶ Thys feest at freeste  
Godlyche gladed geste, 192  
Mayden cryst keste,  
And rokked hym riht in her reste.

Circumcisio <sup>1</sup>  
*domini.*

<sup>1</sup> MS.

*Circumcisio.*

The tender  
flower in the  
new year was

## XIX.

¶ At newe3ere þe flour ful fressche,  
In holy writte I vndirstode 196

- Was corve in hys tendre flessche,  
 For mannys loue he bledde hys blode.
- ¶ Pe blood droppyd as dew on ryssche  
 200 Fro þe mylde membre of þat swete fode;  
 Synne was harde, hys blood was nessche,  
 To defende folk fro feendys wode.
- ¶ The Iewes aboute ȝode  
 204 The olde lawe to fulfille;  
 Þe childe suffride *and* lay stille  
 To bigge vs all, and þat was skille,  
 Whyle þe olde lawe stode.

cut, and shed  
 his blood for  
 man's love.

Sin was hard,  
 his blood was  
 soft.

The child  
 suffered, and  
 the old law  
 was fulfilled  
 to redeem us  
 all.

## XX.

- 208 ¶ Þat day his first blood he bledde,  
 Þat ȝaf man gripe grace to haue,  
 With a scharp flynt hys blood was schedde;  
 Þat kyng was corve as a knaue,
- 212 Þe briddes lymes were brode spradde.  
 ¶ On schort membre þe child was schaue,  
 In lowenes was þat brid lad to haue  
 To kepe men fro helle cave,
- 216 Mannys sowle to save.  
 ¶ Lownesse lay byneþe þe sterres,  
 To bye hys chaffare þe child payed erres,  
 Dropes rede as ripe cherrees,
- 220 Þat fro his flesshe gan lave.

By this first  
 blood man  
 obtained  
 grace.

His humility  
 saved men  
 from hell's  
 cave.

Wounds and  
 blood he paid  
 for man.

[leaf 133 b.]

## XXI.

- ¶ God cam not to fordo þe lawe,  
 Iȝ lawes fulfill he wolde;  
 Goddis sone was leyde ful lawe,
- 224 Whan he was maydenys childe on molde.  
 ¶ Holy writte seiþ þis sawe,  
 For mannys goost he ȝaf no golde;

God came not  
 to destroy, but  
 to fulfil the  
 law.

For man's  
 spirit he gave  
 no gold.

He shed his  
dear blood to  
help us to  
obtain  
heaven.

Hys dere blood was oute-drawe  
To helpe vs to hys heuenes holde. 228

¶ Pe childe lay flat vnfolde,  
Pe riche prince was pere aprised,  
He suffred to be circumcised ;  
Euery man þat is well auised 232  
Þis feest preyse he scholde.

This feast  
ought to be  
praised by all.

## XXII.

¶ Festyng vs fedde,  
Pe bloode rizt þat a brid bledde,  
Lordys and ladde 236  
Preyseþ þe lord þat vs ladde !

The blood  
shed by  
Christ feedeth  
us.

## XXIII.

¶ The Epiphanye I preyse in prees,  
Whan þe kyngis clenly come,  
Pei made her hors rennen in rees, 240  
To stonde stille þei had no tome.

¶ With dromedaryes þei droue fro dees,  
Many a hundred myle fro home,  
To seche a childe þat choisly chees 244  
In maydenes blode to blome.

¶ Swych a rose roos neuere in Rome,  
As þan was clad in flesschli cloke ;  
Goddis sone a mayden soke, 248  
Milk ran by þe childys choke,  
Swetter þan hony on gome.

Epiphania  
domini.  
The kings that  
visited Christ  
made their  
horses run ;  
they had no  
time to stand  
still.

Many a  
hundred  
miles from  
home they  
went to seek a  
choice child.

A maiden  
gave suck to  
God's Son ;  
the milk,  
sweeter than  
honey, ran  
down the  
child's cheek.

## XXIV.

¶ Gold and myrre and frank ensens,  
Pei brougt to þe born brid, 252

Of riche gold one ȝaf hym pens,  
For richest kyng he scholde be kyd,  
Per clerkis synge her sequens.

Frank ensens per is sone hid, 256

[leaf 134.]  
A threefold  
gift they  
brought the  
child—  
rich gold, for  
a king ;

frankincense,  
for a priest.



Azens þe fende it is defens,  
And dryueþ hym vnder daunger lyd.

It is a defence  
against the  
devil.

¶ And after it betyd

260 Þat god was grettest preest,  
þan was frank ensens hym nest,  
And bitter mirre bote is brest,  
To deþe Iewes him chyd.

Myrrh is a  
remedy  
against  
corruption.

## XXV.

264 ¶ At þe feest of Architriclyn  
þe lord þat bouzt vs oute of bonde,  
Turned water in-to wyn,  
þorowe blessing of hys holy honde ;  
268 I hope þat blessing schal be myn,  
Whan I lete lyfe in londe ;  
And gode man it schal be pine,  
To folwe god fast ȝif þou fonde.

At the  
marriage-  
feast Christ  
turned water  
into wine.

272 ¶ In writ I vndirstonde,  
Foure feestis faire *and* fre,  
Epiphanye be set on þe.  
Epiphanye blessing þou be,  
276 þou kepest man fro schonde !

Four feasts  
are set in  
Epiphany.

## XXVI.

¶ Of fyue loves of barley greyn,  
And ij fyssches in rwle is rad,  
God made a feest faire *and* pleyn.  
280 V M<sup>t</sup> folk *per-with* he fad,  
With v lovys and fysshes tweyn,  
Greet cumpany *per-with* was glad ;  
þes woordys myzt þou sobely seyn,  
284 þe lord of plenté þe pepil fad ;  
¶ Riche relef þei had,  
Xij baskettis full of broke mete ;  
To preyse god we are depe in dete,

God made a  
feast with five  
barley loaves  
and two small  
fishes.

Twelve  
baskets of  
fragments  
remained  
after the  
feast.

Forget not to  
praise God.

To preyse hym no man forȝete 288  
With speches gode and glad.

## XXVII.

¶ Foure festys in one be set,  
By diuers dayes it fell;  
But at þe feest of mesure met, 292  
Wyn of water god wrouȝt weſſ,  
Neuer festour fedde better.  
V M<sup>t</sup> folk þan crist gan fede,  
To flum Iorda<sup>n</sup> þe kyng gan fle, 296  
And Iohan baped hym in þat stede.  
¶ Iohan weissch his faire fell  
And crystened crist in water colde,  
Whan crist was xxx wynter olde; 300  
Thus iiij feestis to-gedir folde,  
To stroye þe fende so fell.

[leaf 134 b.]

Never did a  
host give  
better enter-  
tainment.

John  
baptized  
Christ in the  
Jordan.

## XXVIII.

¶ Pascha.  
Easter is our  
perfect food.  
It is the best  
of all feasts.  
Estren is oure ful fode,  
Whan cristis flesshe freendys schal fede; 304  
Aȝ festis arn full gode,  
But þat is douȝtiest at nede;  
We ete þe duke þat died on rode,  
þat aȝ deueles in helle drede; 308  
Forsake ȝoure synnes wrecches wode,  
Or mete of mercy ȝif ȝou no mede.  
¶ Forsake your  
sins, or ye  
will not get  
the meat of  
mercy.  
God his blood gan schede,  
His riche ribbes weren rent aȝ rede, 312  
For mannys love he poled dede;  
Now is hys body in forme of brede,  
To stroye þe prince of pride.

Christ's body  
is in form of  
bread to  
destroy the  
prince of  
pride.

## XXIX.

¶ The king hath  
sent four  
summonses,  
þe kyng hap sent foure somouns, 316  
Est and west in euery ende,

- For clerkis *with* elere corounes,  
 Þe mete of merey haue in mynde;  
 320 Þe godspelleres *with* benysouns,  
 To fest þei bid euery freende,  
 As well beggers as barouns;  
 To goddis borde þei bid hem bende  
 324 ¶ Ihesus holt vp his ende,  
 To defende vs *with* a fowle (egle) in flyzt,  
 A dere oxe luk haþe dizt.  
 Mark a lyoun fell in fízt,  
 328 Mathew a man ful kende.

that is to say,  
 the  
 Evangelists,  
 to bid all to  
 his feast, both  
 beggars and  
 barons.

## XXX.

- ¶ Þe Egle is frikest fowle in flye,  
 Ouer all fowles to wawe hys wenge;  
 In þis ensaumple Iohan say eslye,  
 332 As he slombrid in slepynge,  
 In goddis godhed he say full hyze,  
 Þe heyztes of hys hyze kyng.  
 With-oute any . . . . .

The eagle is  
 swiftest of all  
 birds.

John in his  
 sleep saw  
 heavenly  
 mysteries.

[*The rest is lacking.*]

## II.

## HORÆ DE CRUCE\*.

[MS Miscell.  
Liturg. 104.  
(Bodl. Libr.)  
temp.  
Edw. III. or  
Edw. II. and  
Isabella (?).]  
[fol. 50.]

*Hic incipiunt matutine de passione domini nostri ihesu  
cristi antiphona.*

Patris sapiencia ueritas diuina deus [&c.]

*Versiculus.* Adoramus te criste [&c.]

[fol. 50 b.]

DOMine ihesu criste filii dei uini pone passionem  
crucem et mortem tuam [&c.] Amen.

[fol. 51.]  
Sweet Jesus,  
may thy  
passion, Cross,  
[\* fol. 51 b.]  
and wounds  
preserve our  
souls now and  
in time of  
death.

S wete ihesu cryst goddis sone of lyue.  
Pin \*passion pin croys pin ded pin wondes five.

Beelde us houre sinful soules *and* pin iugement.

Nou and in tyme of ded pat we ne be y-schent.

4

[D]eyne to 3eue my[3]t an[d] grace to hem pat moten  
lyuen.

And to dare reste here sinnes pou for yȝue.

[\* fol. 52.]

Mo holi chirche and \*kyndom loue and pes pou sende.

And to vs wreche sinful. lif wyt-outen ende.

8

pat leuest kyng god and man wyt-outin endingge.

Father, Son,  
and Holy  
Ghost, bring  
us to the  
bliss of  
heaven.

Fader and sone and holy gost to þulke bl[is]se us  
bringge.

[fol. 52 b.]

*Ad primam horam.* [&c.]

[fol. 61.]

HOra prima dominum ducunt ad pilatum. [&c.] Ado-  
ramus te. Domine ihesu criste.

[\* fol. 61 b.]

At prime *ihesus* was y-lad pilatus by\*fore.

At prime  
Jesus was led  
before Pilate.

Many false wisse on hym were i bore.

12

\* Only the *English* parts are here given, with the beginnings of the Latin prayers,  
&c. preceding them.

Hiis schines were y beten hiis honden weren y bonden. They beat him, spat upon him.  
 Hiis face hy gonne on spete lyt of heuene þey fonde.

*Ad terciam horam. amen*

[A leaf is wanting here.]

Crucifige clamitant hora terciarum [&c.] Adoramus [te]. [fol. 66.]  
 [fol. 66 b.]

Domine ihesu criste.

At hondren day on wde þe giwes gonne grede.

16 In schorn he was i.-wonden in purpil palle wede.

On his schulder he bar þe crois to þe piningge

Sicut oculi ancille in manibus domine sue [&c.]

At the third hour they clothed him in a purple garment.

[fol. 67.]

Hora sexta ihesus est cruce conclauatus [&c.] Adoramus [fol. 70 b.]  
 [te]. Domine ihesu criste filij. [fol. 71.]

At midday was ihesus crist y-nailed to þe rode.

Bitwixe tweye þeues he hongid for houre gode.

20 For þuurst of stronge pine y-fuld he was wy[þ] galle.

Ve holi louird so god y-wrout þer buiȝt houre sinnes alle.

At mid-day he was nailed to the Cross.

[fol. 71 b.]

DEus in adiutorium [&c.]

Hora nona dominus ihesus expirauit [&c.] Adoramus. [fol. 76 b.]

Domine ihesu criste filij.

[fol. 77.]

At none houre louerd crist of þysse lif he wende.

He gradde hely þe holi gost to his fader he sende.

24 A knyȝt wit a kene spere þerlede his syde,

þe herye quakede þe sonne bi-com swart þat erer

\*schon wel wide. Deus in adiutorium [&c.].

At noon he died.

[fol. 77 b.]

De cruce deponitur hora uespertina fortitudo [&c.] [fol. 82.]

Adoramus te. Domine ihesu criste filij.

At euensong he was i-nome a doun þat dere us hadde ibouȝt.

At evensong Jesus was taken from the Cross.

[fol. 82 b.]

His mytte hys his stregþe lotede in heiȝe holi pout.

28 Swech deþ he under feng hele of alle wo.

Alas þe croune of worschepe to lowe hy leide po.

CONuerte nos deus salutaris noster. [&c.]



[fol. 89 b.] HOra completorii. datur sepulture corpus [&c.] Ado-  
 [fol. 90.] ramus [te]. Domine ihesu criste.

At the last  
 hour he was  
 buried.

He was y-zeue to beryyng ate laste tyde.

Cristes body noble hope of liue to hyde.

In oynt he was wyt aromat holi writ to fulle.

32

3oruful meynde of his deþ bee in myne wille. Amen.

[Then follows]

[fol. 91.] DOmine ne in furore tuo [&c.].

## GLOSSARIAL INDEX.

---

- Abaist, abashed, page 88, line 36.  
 Abast, in bastardy, 50, 396.  
 Abide, to wait for, expect, 20, 39.  
 Abowe, Abouwe, Abuye, to bow  
     to, 52, 53, 428.  
 Ac, but, 48, 373.  
 Acorde, to agree, 79, 621.  
 Adaunte, to daunt, 205, 259.  
 Adoure, to adore, 163.  
 Adrad, Adred, afraid, 109, 40;  
     137, 178.  
 Adyzt, treated, 151, 40.  
 Afamed, defamed, 131, 20.  
 Aferd, afraid, 156.  
 Affy, to trust, 127, 194.  
 Afonge, to receive, 23, 44.  
 Afor, before, 150, 12.  
 Agaste, terrified, 48, 380.  
 Aght, eight, 67, 190.  
 Aiper, Aper, each, 83, 757; 84, 793.  
 Akne, on knees, 32, 162.  
 Albidene, in order, successively, 71,  
     321.  
 Ald, old, 93, 217.  
 Alegge, allege, 136, 148.  
 Alese, to deliver, 180, 77.  
 Alkin, Alkins, of all kinds, 63,  
     60; 119, 418.  
 Allane, alone, 66, 151.  
 Alonde, on land, 54, 456.  
 Alonge, to long for, 23, 59.  
 Aloute, to bow or bend to, 34, 200.  
 Almest, almost, 30, 149.  
 Alre, of all, 40, 273.  
 Als, as, 72, 380.  
 Alweldand, all-ruling, 70, 309.  
 Amerueylled, astonished, 160.  
 Amounti, Amounty, to amount,  
     38, 39, 240.  
 Ampulle, bottle, 166.  
 Amydde, amidst, 24, 71.  
 An, Ane, one, 26, 97; 79, 617;  
     118, 353.  
 Anerpe, on earth, 24, 72.  
 Anes, once, 71, 329.  
 Anger, affliction, 64, 100.  
 Angerd, troubled, 124, 84.  
 Anhange, to hang up or upon,  
     pret. Anheng, p.p. Anhonge,  
     Anhongen, 42, 304.  
 Anhansed, raised, uplifted, 48, 364.  
 An hei, An heih, on high, 24, 25,  
     78.  
 Anoueward, Anouwarde, upward,  
     24, 25, 83; above, 50, 51, 387.  
 Ansquare, answer, 111, 109.  
 Anuyd, Anuyzed, weary, 20, 21, 34.  
 Aourne, to adorn, 163.  
 Apertment, openly, plainly, 182,  
     86.  
 Apon, upon, 117, 317.  
 Aprised, taken, 218, 230.  
 Ar, before, 30, 148.  
 Arche, ark, 116, 315.  
 Arene, to arraign, 147, 484.  
 Arere, to raise, 29, 129.  
 Aromat, spice, 224, 32.  
 Aroum, far apart, 148, 502.  
 Artou, art thou, 131, 22.  
 Aserue, to deserve, 147, 478.  
 Aslawe, p.p. slain, 20, 19.  
 Ass, to ask, 92, 185.  
 Assise, size, 80, 643.  
 Aswounde, passed away, decayed,  
     perished, 52, 422.  
 At, to, 67, 192.  
 At, Atte, that, 109, 42; 114, 211.  
 Atame, to broach, 210, 22.

Aten ende, Atteende, atend, finally,  
20, 21, 28.

Ath, oath, 125, 114.

Atwinne, in two, 131, 16.

Auonge, to receive, 22, 44.

Auote, on foot, 56, 467.

Aw, ought, 87, 5.

Awer, anywhere, 30, 150.

Awonderd, astonished, 72, 365.

Ayenst, against, 159.

Aysylle, vinegar, 185, 105.

Azeyn, against, 134, 86.

Azt, owed, 110, 76.

Azt, wealth, 110, 75.

Bad, bade, 81, 689.

Bald, bold, 81, 689.

Bale, Balwe, sorrow, grief, 67, 194.

Balk, beam, 79, 617.

Band, bound, 125, 114.

Baptem, baptism, 146, 443.

Baptim, Baptyme, baptism, 114,  
215; 166.

Baptist, baptized, 126, 158.

Bar, bore, 24, 74.

Barn, a child, 70, 289.

Barreres, barriers, 139, 247.

Bat, amends, 210, 6.

Batail, battle, 36, 209.

Baundone, Baundun, power, sub-  
jection, 52, 53, 414.

Bayne, bath, 159.

Beaulté, beauty, 167.

Beblad, bedaubed with blood, 211,  
28.

Bed, bade, 24, 63.

Bed, offered, 64, 69.

Bede, a prayer, 90, 114.

Bede, to entreat, beseech, 22, 44;  
to offer, 109, 38.

Beelde, protect, 222, 3.

Beerynge, roaring, 140, 285.

Begge, to build, 78, 575.

Behelet, covered, 194, 168.

Beie, ring, 28, 134.

Bek, beck, stream, 82, 742.

Belamy, good friend, 84, 804.

Beleue, to remain, 110, 86.

Belise, bellows, 84, 849.

Belwe, to bellow, 145, 409.

Beme, trumpet, 146, 449.

Bemoyled, bedaubed, 144, 376.

Beore, a bear, 140, 285.

Ber, did bear, 26, 107.

Bere, beer, 211, 41.

Bere, bier, 44, 310.

Bere, to roar, 215, 154.

Beri, to bury, 72, 371.

Beriring, Beryiing, burial, 79, 604;  
95, 285.

Betaken, betoken, 118, 364.

Bete, to amend, 30, 141; 71, 324.

Beted, beaten, 140, 286.

Beten, bitten, 74, 434.

Beting, healing, 114, 273.

Biclupt, embraced, entwined, 24,  
75.

Bicom, became, 20, 32.

Bidde, to entreat, 23, 44.

Bide, delay, 113, 204.

Bide, to abide, stop, 112, 166.

Bidene, forthwith, 63, 41; 75,  
489; 92, 199.

Bigge, to buy, redeem, 217, 206.

Bigile, to beguile, 64, 71.

Bigon, began, 30, 143.

Biheold, Bihuld, behold, 24, 25,  
63, 77.

Biheste, promise, 18, 12.

Bihet, promised, 20, 37.

Bihote, p.p. promised, 23, 60.

Biliue, quickly, 80, 641.

Billed, written, 138, 221.

Bimene, to signify, 91, 158.

Binne, Bynne, stall, 211, 47; 145,  
409.

Bironne, besprinkled, 137, 173.

Bisening, sign, token, 118, 370.

Biset, surrounded, 34, 192.

Bispek, Byspeek, spoke of, 32, 33,  
178.

Biswonk, toiled for, 27, 96.

Bisyden, beside, 43, 305.

Bitaken, to betoken, 70, 308.

Bite = bizt, bent, 137, 192.

Bitid, happened, befallen, 80, 649.

Bitwix, betwixt, 90, 136.

Biualle, to befall, 54, 422.

- Bipenche, to bethink, 18, 13.  
 Bleo, colour, 131, 8.  
 Blepeli, blithely, 112, 160.  
 Blin, to cease, 68, 212.  
 Blo, blue, 134, 107.  
 Blok, a block, tomb, 141, 314.  
 Blome, to bloom, blossom, 135, 116.  
 Blyne, by line, 203, 189.  
 Blyue, quickly, 44, 313.  
 Bobbe, to mock, 178, 54.  
 Bode, bidding, 64, 76.  
 Bolstre, bolster, 210, 6.  
 Bon, bone, 134, 93.  
 Bond, bound, 28, 132.  
 Bone, petition, boon, 42, 291.  
 Bord, tablet, 137, 188.  
 Boruz, Borwh, city, 54, 55, 439.  
 Bot, did bite, 135, 123.  
 Bot, Bote, but, except, 34, 198; 63, 51.  
 Bote, medicine, remedy, 24, 68.  
 Bot-if, unless, 96, 318.  
 Boune, ready, prepared, obedient, 75, 466; 81, 689.  
 Bour, chamber, 135, 116.  
 Bousomly, Buxumli, obediently, 90, 114; 108, 5.  
 Brade, broad, 77, 552.  
 Brast, did burst, 109, 54.  
 Brapeli, fiercely, 109, 54.  
 Brede, (1) breadth, 93, 209; (2) a board, 137, 188; 138, 204.  
 Broid, attack, 132, 37.  
 Brenne, Brin, to burn, 40, 272; 81, 680.  
 Brere, briar, 90, 133.  
 Brid, young bird, 133, 74.  
 Brig, Brugge, bridge, 30, 157; 82, 741.  
 Brim, stream, 125, 108.  
 Brisse, to bruise, 204, 225.  
 Broche, spear, 133, 55.  
 Brod, Brode, broad, 24, 73.  
 Bud, behoyed, 79, 617.  
 Buirde, woman, 144, 381.  
 Buijt, bought, paid for, 223, 21.  
 Bulde, built, 30, 146.  
 Bus, behoves, 65, 127.  
 By, to buy, redeem, 67, 194.  
 Byforen, before, 37, 216.  
 Byhat, promiseth, 210, 10.  
 Byleue, remain, 44, 324.  
 Bylyue, to believe, 157.  
 Bynome, p.p. taken away, 46, 331.  
 Byuore, before, 36, 216; 56, 472.  
 Byze, ring, 29, 134.  
 Care, sorrow, 74, 439.  
 Caroyne, corpse, 161.  
 Catel, wealth, property, 112, 142.  
 Chargeour, charger, dish, 136, 165.  
 Chese, to choose, 40, 270; pret.  
     Chees, 218, 244.  
 Childer, children, 73, 398.  
 Chirchen, churches, 52, 434.  
 Chiuere, to shiver, 144, 386.  
 Choisly, 218, 244.  
 Choke, cheek, 218, 249.  
 Chyd, chided, 219, 263.  
 Chyned, split, cracked, 142, 329.  
 Clanliche, wholly, 52, 432.  
 Clath, cloth, 74, 428; 81, 680.  
 Clepe, Clupe, to call, 20, 21, 35.  
 Clergy, learning, 89, 67.  
 Clething, clothing, 129, 265.  
 Cleynt, clenched, 138, 205.  
 Clifte, hole, 205, 258.  
 Cliht, clutched, seized, 145, 410, 427.  
 Cloddre, clot, 142, 326.  
 Clunge, clotted, 142, 326.  
 Confermen, Confermy, to confirm, 26, 27, 107.  
 Core, chosen, 195, 194.  
 Coriosly, curiously, 123, 38.  
 Corone, to crown, 79, 607.  
 Corown, a crown, 78, 601; 130, 281.  
 Cors, body, 72, 356; 95, 291.  
 Corve, carved, cut, 217, 197.  
 Cos, a kiss, 147, 488.  
 Couenand, covenant, 110, 79.  
 Crane, to crack, 144, 388.  
 Creatour, creature, 148, 503.  
 Creste, covering, 212, 66.  
 Cristeny, to christen, 42, 299.  
 Crois, Croys, a cross, 34, 35, 185.  
 Croise, to cross, 133, 79.  
 Cromp, paw, claw, 139, 242.



- Crop, Croppe, top, summit, 69, 259.  
 Croune, crown (of head), 66, 168.  
 Cumand, to command, 122, 10.  
 Cumbert, troubled, 196, 222.  
 Cun, to know, 93, 216.  
 Curnel, kernel, 26, 88.  
 Cusse, to kiss (pret. Custe), 133, 79; 134, 101.  
  
 Dalf. (*See* Delve.)  
 Dalt, distributed, 143, 351.  
 Dare (?), 222, 6.  
 Dated, uttered, 143, 364.  
 Dased, 216, 174.  
 Daunt, a check, rebuff, 145, 428.  
 Dawes, days, 28, 118.  
 Day, to die, 125, 130.  
 Debruse, to bruise, 40, 264.  
 Ded, dead, 26, 93; death, 81, 697.  
 Deef, Def, Defe, deaf, 130, 300; 148, 504.  
 Deel, dole, 215, 155.  
 Dees, dais, 218, 242.  
 Defaute, error, 22, 53.  
 Defende, to forbid, 67, 208; 119, 416.  
 Defoyled, defiled, 143, 370.  
 Dele, to distribute, 115, 277.  
 Delit, delight, 24, 65.  
 Delve, to dig (pret. Dalf, Dalve, p.p. Dolven, Idoluen, Idolven), 113, 184.  
 Deme, to judge, 83, 764.  
 Dent. (*See* Dint.)  
 Deol, dole, sorrow, 20, 21.  
 Dep, Deop, deep, 32, 33, 172.  
 Departe, to share, 143, 368.  
 Derne, secret, 28, 123.  
 Derworth, dear, precious, 195, 198.  
 Dete, debt, 219, 287.  
 Deyt, death, 195, 180.  
 Dep, does, 24, 72.  
 Dight, Dihte. (*See* Dizte.)  
 Dille, to hide, 108, 17.  
 Dint, Dunt, Dent, blow, stroke, 141, 296; 204, 205.  
 Dispitous, cruel, 143, 371.  
 Dizte (pret. Dihte, Dizte), to set in order, dispose, set up, treat, 50, 51, 410; 88, 47; 123, 49; 126, 144.  
 Dom, Dome, judgment, justice, 40, 270; 110, 70.  
 Domesman, judge, 83, 764.  
 Donne, dun, 144, 383.  
 Doted, bereft of reason, 216, 174.  
 Doute, fear, 48, 370.  
 Dradde, dreaded, 54, 452.  
 Draf, refuse, 141, 298.  
 Dredi, afraid, 140, 258.  
 Dreint, drowned, 138, 201.  
 Dreuen, driven, 68, 217.  
 Drizt, Driztine, lord, 109, 60; 111, 119.  
 Drof, drove, 18, 12; 141, 298.  
 Drogh, Drouz, drew, 58, 489; 62, 4.  
 Dros, dross, 147, 490.  
 Drouknyng, swoon, 141, 309.  
 Druize, dry, 142, 328.  
 Druri, a love token, a precious gift, 108, 26.  
 Dubbe, to deck, adorn, 127, 177.  
 Dubbing, ornaments, 130, 282.  
 Dude, did, 30, 140.  
 Dum, Dom, dumb, 130, 300; 148, 504.  
 Dunted, Dinted, struck, 138, 209.  
 Duyk, leader, duke, 149, 522.  
 Duzti, doughty, worthy, 109, 29.  
 Dwelful, doleful, piteous, 150, 7.  
  
 Efsone, Eftsone, again, 24, 25, 77.  
 Eft, afterward, 69, 252.  
 Egge, edge, 136, 150.  
 Eghen, eyes, 64, 82.  
 Ek, also, 24, 81.  
 Eld, Elde, old age, 22, 43.  
 Encheson, reason, 38, 238.  
 Ending, death, 120, 442.  
 Enioynet, enjoined, 132, 44.  
 Enqueri, to enquire, 38, 241.  
 Ensoynet, excused, 132, 46.  
 Entent, heed, 82, 708.  
 Enter, entire, 196, 229.  
 Eode, went, 26, 101.  
 Eorpe, Erpe, earth, 20, 21, 33.  
 Er, are, 67, 188.



- Er, previously, before, ere, 28, 111.  
 Erer, before, 223, 25.  
 Ernde, errand, message, 22, 58.  
 Erres, scars, wounds, 217, 218.  
 (See Gloss. to Hampole's *Pricke of Conscience*.)  
 Erpliche, earthly, 50, 404.  
 Escrie, to cry out, 169.  
 Escete, asked, 22, 57.  
 Etin, a giant, 118, 359.  
 Euerich, every, 22, 50.  
 Euerilka, every one, 82, 721.  
 Euill, sore, 85, 844.  
 Eysel, Eisil, vinegar, 133, 75.  
  
 Fa, foe, 63, 64.  
 Fad, fed, 219, 280.  
 Fade, faded, 66, 156.  
 Falow, Falwed, withered, faded, 66, 156; 132, 28.  
 Fand, found, 64, 65.  
 Fanding, temptation, 70, 288.  
 Far, fare, 62, 17.  
 Far, Fare, proceeding, welfare, 80, 637; 95, 283.  
 Fat, feedeth, 210, 4.  
 Faunt, a child, 145, 424.  
 Fawset, a faucet, 211, 25.  
 Fagt, fought, 118, 359.  
 Fe, goods, 125, 112.  
 Feble, poor, mean, 54, 458.  
 Feere, fellow, companion, 147, 472.  
 Fel, fell, fierce, 117, 335.  
 Fele, to smell, 73, 421.  
 Fele, Feole, many, 216, 177; 132, 50.  
 Feond, enemy, 137, 185.  
 Feor, far, 139, 257.  
 Ferde, fearful, afraid, 121, 472.  
 Ferdnes, fear, 122, 26.  
 Fere, 'IN FERRE,' together, 74, 431.  
 Fere, whole, sound, 74, 436.  
 Fere, to frighten, 174, 38.  
 Ferlely, Ferly, marvellously, wonderfully, 119, 413; 85, 849.  
 Fers, demands, 110, 98.  
 Fest, feast, 220, 290.  
 Festour, one who makes a feast, 220, 294.  
  
 Fette, Fett, fetch, 75, 485.  
 Feynet, pierced (?), 132, 50.  
 Fisc, fish, 32, 172.  
 Flapped, struck, 176, 48.  
 Flecche, 137, 179.  
 Flemon, to banish, 216, 183.  
 Fleoten, Flete, to flow, float, 216, 177; 32, 33, 179.  
 Flesse, flesh, 110, 84.  
 Fletyng, Fleotynde, floating, 32, 33, 180.  
 Flitte, to remove, 73, 391.  
 Flomb, fell (?), 139, 246.  
 Flum, stream, 220, 296.  
 Flyte, to strive, 216, 182.  
 Fodder, 133, 77.  
 Fode, creature, 217, 200.  
 Folfille, to fulfil (pret. *Folfuld*), 19, 13; 140, 275, 278.  
 Folliche, fully, 31, 146.  
 Fon, foes, 36, 207.  
 Fond, found, 26, 93.  
 Fonge, to take, 137, 181.  
 Forbed, forbade, 63, 52.  
 Forbled, all covered over with blood, 191, 140.  
 Forbrende, burnt up, 23, 50.  
 Fordo, to put an end to, 70, 283.  
 Fordolled, very dull, 141, 309.  
 Forlete, forsake, give up, leave, 35, 203; 120, 429.  
 Forlore, forlorn, ruined, wholly lost, 21, 20.  
 Formast, first, 70, 288.  
 Formader, first father, 62, 1.  
 Foroldet, very aged, 25, 74.  
 For-swong, scourged, flogged, 194, 169.  
 Forte, until, 29, 114.  
 Forward, covenant, 110, 80.  
 Fot, fetched, 119, 420.  
 Fouled, defiled, 132, 28.  
 Foundement, foundation, 119, 391.  
 Foundet, found (? tried), 148, 507.  
 Fourtepe, Fourtenepe, fourteenth, 30, 31, 144.  
 Fozte, fought, 52, 412.  
 Fram, from, 18, 2.  
 Fraudes, fraudulent, 134, 108.

- Fray, fright, 192, 146.  
 Free, free, gracious, 131, 1.  
 Freond, friend, 135, 130.  
 Frike, bold, 221, 329.  
 Fulde, filled, 29, 120.  
 Fulfilde, filled full of, 120, 426.  
 Fun, Funden, found, 87, 3; 95, 308.  
 Fund, ceased (?), 120, 432.  
 Fur, far, 32, 170.  
 Fur, Fuir, fire, 40, 41, 273.  
 Fylde, field, 139, 257.  
 Fyne, to cease, 91, 150.  
  
 Gaaf, gave, 154.  
 Gad, goad, 211, 24.  
 Gaf, gave, 168.  
 Galwed, put on the gallows or cross, 132, 29.  
 Galwes, gallows, 132, 31.  
 Gast, ghost, spirit, 71, 334.  
 Gastly, spiritual, 88, 48.  
 Gat, heed, 210, 8.  
 Gaudes, jests, tricks, 134, 104.  
 Gelte, guilt, 132, 30.  
 Ger (= Gar), cause, 72, 371.  
 Gerne, diligently, 119, 423.  
 Gerrard, the devil (? = Low Germ. *Gérard*, a miser), 64, 71.  
 Gest, talk, 211, 29.  
 Gidi, giddy, foolish, 58, 495.  
 Ginne, begin, 135, 113.  
 Gladliche, gladly, 38, 234.  
 Godhed, Godhead, 221, 333.  
 Godspellere, evangelist, 221, 320.  
 Gome, Goome, heed, 34, 35, 192.  
 Gome, palate, gum, 218, 250.  
 Gost, spirit, 138, 201.  
 Graid, prepared, placed, arranged, arrayed, 70, 299; 71, 351; 83, 753; 109, 43.  
 Graithly, straight, direct, 128, 219.  
 Gramed, enraged, 132, 24.  
 Graue, to bury (pret. *Groue*, *Grofe*), 79, 603; 72, 364; 108, 14; 89, 84.  
 Grede, to roar, cry out, 223, 15; pret. *Gradde*, 223, 23.  
 Gredire, Gledeire, gridiron, 58, 59, 503.  
  
 Greipe, to prepare, 132, 31.  
 Grete, to weep, 67, 184.  
 Greyd (*see* *Graid*), 198, 44.  
 Grise, to be terrified, 121, 476.  
 Groche, Grucche, to murmur, 74, 443; 216, 170.  
 Groued, grew, 66, 154.  
 Grubbe, to dig up, 94, 267, 268.  
 Grundin, ground, sharpened, 110, 91.  
 Guarysshe, to heal, 155.  
 Gude, good, 73, 421.  
 Gudely, goodly, 71, 351.  
 Gun (pl.), did, 91, 140.  
 Gunfanoun, banner, 118, 384.  
 Gylour, traitor, 139, 254.  
 Gyn, Gynne, craft, deceit, 46, 331; 96, 318.  
  
 Ha, Habbe, to have, 18, 1; 139, 238.  
 Hailse, to greet, salute, 113, 206.  
 Hald, to hold, 87, 26.  
 Hale, whole, 73, 403.  
 Halghed, hallowed, 114, 211.  
 Halwe, to hallow, 56, 486; 132, 27.  
 Haly, holy, 75, 481.  
 Ham, them, 108, 19.  
 Hame, home, 70, 297.  
 Hamward, homeward, 70, 314.  
 Hasteliche, Hastiliche, hastily, 42, 43, 299.  
 Hate, hot, 85, 850.  
 Hayle, to pour, 132, 39.  
 Heder, hither, 62, 15.  
 Heerde, a herdsman, 141, 294.  
 Heght, height, 69, 256.  
 Heie, Heize, to hie, hasten, 28, 29, 115.  
 Hele, salvation, 87, 2.  
 Helm, crown (of head), 142, 321.  
 Hend, hands, 71, 334.  
 Henede, killed by stoning, 40, 263.  
 Heng, hung, 34, 187.  
 Henne, hence, 46, 335.  
 Herdes, hards, tow, 81, 681.  
 Herre, higher, 52, 428.  
 Herting, comfort, encouragement, 88, 40.

- Herye, *miswritten for Erpe*, earth, 223, 25.  
 Herynge, Heryinge, praise, 56, 57, 480.  
 Hest, a promise, 74, 424 ; 212, 60.  
 Hete, to promise, 71, 323 ; to assure, 89, 69.  
 Heteing, a promise, 75, 464.  
 Hette, Het, Hight, Hihte, Hizt, was called, named, 34, 35, 193 ; 42, 300 ; 109, 29 ; promised, 65, 135.  
 Hidose, hideous, 96, 332.  
 Hint, catch, receive, 114, 276.  
 Ho, Heo, she, 110, 73 ; 131, 4.  
 Hoke, hook, 215, 148.  
 Honden, hands, 33, 174.  
 Hondren = undern, the third hour, 223, 15.  
 Hone, delay, 109, 63.  
 Honestly, worthily, 76, 529.  
 Honouri, to honour, 56, 474.  
 Hor, their, 32, 173.  
 Hord, treasure, 136, 151.  
 Horle, to hurl, 140, 284.  
 Huld, Heold, held, 54, 55, 455.  
 Hulpun (pl.), helped, 195, 181.  
 Hy, haste, 62, 8.  
 Hy, they, 223, 29.  
 Hyne, hind, paltry fellow, 50, 395.  
 Ibede, entreated, 42, 291.  
 Ich, I, 19, 8.  
 Ich, each, 195, 208.  
 Ichabbe, I have, 20, 21, 23.  
 Ichot, I know, 44, 323.  
 Ichulle, I will, 18, 8.  
 Idolue, Idoluen, 42, 43, 303. (*See Delve*).  
 Iflemed, Iflemd (*see Flemon*), 20, 21, 19.  
 Ifuld, filled, 35, 192 ; fulfilled, 25, 85.  
 Ifynde, to find, 22, 41.  
 Ignobylyté, 161.  
 Ihered, Iheried, praised, 18, 19, 4 ; 46, 346.  
 Iheued, had, 20, 23.  
 Ihote, bidden, 28, 115.  
 I-knowe, known, acquainted, 38, 243, 249. To be iknowe = to acknowledge.  
 I-laced, bound, 31, 153.  
 Ileie, Ileye, lien, 32, 33, 181.  
 Ileued (*see Of-leued*), 20, 36.  
 Ileued, covered with leaves, 24, 78.  
 Ilk, each ; Ilka, each one ; Ilkdele, each part.  
 Ilk, same, 66, 147.  
 Illolled, lulled, 134, 83.  
 I-lome, frequently, 50, 398.  
 Ilpaid, ill-pleased, 64, 73.  
 Ilyke, alike, 75, 480.  
 I-mete, I-meetete (= I-meete), fit, of proper measure, 30, 31, 156.  
 I-mored, rooted, 28, 126.  
 Inogh, Inouh, Inouz, enough, 20, 21, 21 ; 69, 257.  
 I-nome, p.p. taken, 39, 235.  
 In-oynt, anointed, embalmed, 224, 32.  
 I-piled, thrust, 132, 23.  
 Is, them, 46, 353.  
 I-sau3, I-sayh, saw, 43, 295 ; 61, 517.  
 I-seo, I-se, to see (pret. I-sei), 28, 124 ; 32, 161 ; 30, 31, 150.  
 I-slawe, slain, 21, 19.  
 I-somned, assembled, 38, 237.  
 Iualle, p.p. fallen, 54, 464.  
 Iuelle, complete, 24, 85.  
 I-weld, boiled, 58, 501.  
 I-wete, I-wite, to learn, know, 28, 131 ; 29, 132.  
 Iwis, truly, 56, 480, 486.  
 Iwon, trade, 26, 96.  
 I3eue, given, 44, 318.  
 Iapyng, sport, fun, 169.  
 Iorné, journey, 123, 48.  
 Kasten, p.p. of Caste, 125, 119.  
 Kecche, to drive, 201, 115.  
 Keighte, caught, 205, 258.  
 Keiped, closed (?), 205, 241.  
 Keizt, drove away, 134, 102.  
 Kele, to cool, 65, 124.  
 Kelp, scabbard (?), 140, 283.  
 Ken, Kenne, to know, make

- known (pret. Kend), 66, 140 ;  
 90, 107 ; 132, 51 ; 89, 74.  
 Kende, Kynde, kind, nature, natural  
 disposition, 144, 390 ; 145, 405.  
 Kenyng, sign, 128, 237.  
 Kerue, to cut, 136, 151.  
 Kest, pret. cast, 66, 168 ; 89, 87.  
 Kinne, nature, 138, 224.  
 Kipe, to show (pret. Kid, Kud),  
 80, 650 ; 89, 76 ; 121, 469.  
 Knape, boy, 136, 142.  
 Knaw, to know, 81, 706.  
 Kowth, knew, 71, 348.  
 Kued, evil one, devil, 196, 222.  
  
 Lad, Ladde, led, 28, 122 ; 139, 253.  
 Laghe, law, 116, 296, 297.  
 Lak, fault, blame, 148, 509.  
 Lakke, to blame, 145, 432.  
 Lang, long, length, 71, 342 ; 116,  
 316.  
 Langer, longer, 68, 218.  
 Lappe, to wrap, 69, 261.  
 Lar, Lare, lore, 64, 75.  
 Largely, freely, 74, 451.  
 Last, leads, 22, 48.  
 Lat, ceaseth, 210, 15.  
 Lat, let, 65, 104.  
 Lauedi, lady, 110, 71.  
 Lause, release, 108, 4.  
 Lave, to pour, 217, 220.  
 Lawe, law, 217, 221.  
 Lay, law, 42, 298.  
 Lap, loth, 108, 12.  
 Lazt, took, 120, 443.  
 Leche, physician, 138, 217.  
 Lede, people, folk, 109, 37.  
 Leef, dear, fain, 216, 188.  
 Leete, let, 142, 324.  
 Lef, leaf, 24, 74.  
 Legge, to lay, 26, 89.  
 Leir, lair, 200, 96.  
 Lely, loyally, faithfully, 87, 10 ;  
 89, 69.  
 Lend, to dwell, abide, 64, 80 ;  
 67, 174.  
 Leng, longer, 46, 333.  
 Lenkith, Lenth, length, 73, 393 ;  
 125, 103.  
 Leof (Leoue, def. and pl.), dear,  
 21, 36 ; 136, 147.  
 Leone, to lean, 134, 90, 93.  
 Leop, leapt, 144, 385.  
 Leorne, Lerny, to learn, 32, 33, 164.  
 Leopi, weak, feeble, 147, 483.  
 Ler, loss, 210, 9.  
 Lerd, learned, 96, 347.  
 Lere, bare, 24, 73.  
 Lere, to teach, 26, 27, 102.  
 Let, delay, 66, 143.  
 Lete, forsake, give up, 216, 172.  
 Lett, delay, 122, 10.  
 Leude, lewd, unlearned, 96, 347.  
 Libbe, to live, 21, 39.  
 Lift, left, 50, 391, 392.  
 Ligge, to lie (*Liggen*, lien ;  
*Ligand*, lying), 32, 166 ; 62,  
 14 ; 89, 89.  
 Lihtyng, Lityng, lightning, 46,  
 47, 352.  
 Like, to please, 123, 46.  
 Liking, pleasure, 67, 174 ; 79, 608.  
 Lim, Lym, limb, 20, 21, 32.  
 Lite, Lyte, little, 216, 178.  
 Lite, remission, 112, 137.  
 Lith, member (of body), 67, 197.  
 Loddere, knave, 146, 450.  
 Logge, lodging, dwelling, 146, 458.  
 Logh, laughed, 71, 329.  
 Loked, Looked, ordained, devised,  
 133, 57 ; 145, 423, 433.  
 Lolle, lull, 214, 138.  
 Lomb, lamb, 141, 288.  
 Loren, Lorne, lost, ruined, 118,  
 373 ; 146, 458.  
 Lotede, lay hidden, 223, 27.  
 Loud, openly, 122, 13.  
 Loue, Louing, Loueing, praise, 75,  
 459 ; 81, 701.  
 Louerd, lord, 54, 456 (margin).  
 Loute, to do obeisance to, to  
 worship, 34, 198.  
 Loþe, harm, sin, 139, 231.  
 Lulle, 133, 80 ; 213, 84.  
 Lumpyng, heavy, 141, 311.  
 Lure, loss, 135, 115.  
 Lute, Luytel, little, 36, 219 ; 37, 219.  
 Luper, vile, 35, 183.



- Ma, to make, 63, 63 ; Mase, make, 95, 311.  
 Maister, Mayster, master, victor, 36, 37, 212.  
 Maistrie, victory, mastery, 36, 219 ; 125, 109.  
 Mankunde, mankind, 18, 2.  
 Manslauht, manslaughter, murder, 30, 138.  
 Mapped, terrified, mated, 216, 175.  
 Mar, Mare, more, 113, 195.  
 Mased, amazed, 216, 175.  
 Maste, greatest, 114, 210.  
 Maugrefe, curse, 111, 125.  
 Maumet, idol, 34, 197.  
 Maumetry, idolatry, 90, 122 ; 124, 72.  
 May, maid, 148, 514.  
 Me, one, 56, 482.  
 Med, mead, meadow, 24, 66.  
 Medle, to mix, 139, 233.  
 Melle, to mix, 204, 220.  
 Mende, amends, 119, 415.  
 Mene, to recollect, 92, 175 ; to signify, 63, 42.  
 Mene, to moan, 78, 566.  
 Meneing, remembrance, 78, 590.  
 Mensk, to honour, 114, 209, 212.  
 Mekell, great, 64, 98.  
 Menzé, Meyné, retinue, attendants, 73, 400 ; 115, 264 ; 122, 4.  
 Meode, mead, 139, 233.  
 Merk, dark, 139, 230.  
 Merk, mark, 79, 633 ; to mark, 117, 350.  
 Messagere, messenger, 110, 68.  
 Meste, most, 136, 164, 168.  
 Met, measure, 79, 621 ; meet, 220, 292.  
 Mete, to measure, 30, 152.  
 Meynt, mingled, 151, 31.  
 Mid, with, 46, 331.  
 Mikil, great, much, 114, 229.  
 Milse, Milce, mercy, 18, 19, 11.  
 Minne, Min, Myn, Mynne, to recollect, bethink, 145, 411 ; 138, 222 ; 114, 218 ; to talk of, mention, 134, 91.  
 Mirknes, darkness, 93, 223.  
 Mis, missing, sin, wrong, 66, 150, 157.  
 Misfare, misfortune, 118, 366.  
 Missay, to slander, 111, 128, 130, 131.  
 Mistrowand, misbelieving, 74, 442.  
 Mo, more, 28, 113.  
 Moehel, much, 215, 159.  
 Mode, mind, 177, 43.  
 Moght, Muht, might, 71, 342 ; 110, 81.  
 Mon, man, 132, 34.  
 Mon, moan, 131, 3.  
 Mone, moon, 144, 384.  
 Monslauht, manslaughter, 31, 138.  
 More, a root, 18, 5.  
 Mot, may, 38, 240.  
 Moun, may, 182, 89.  
 Mouwe, mockery, jest, 134, 103.  
 Mow, may, 192, 145.  
 Muche, great, 36, 206.  
 Muchedel, a great part, 36, 207.  
 Mun, must, 95, 312.  
 Munde, mind, 18, 1.  
 Murie, pleasant, 24, 64.  
 Musell, to muzzle, 213, 95.  
 Mustraunce, manifestation, 120, 448.  
 Mysuarynge, misbehaving, 50, 398.  
 Na, no, 114, 257.  
 Nabbe, have not, 45, 321.  
 Namlich, especially, 170, 9.  
 Nan, Nane, none, 68, 242 ; 118, 368 ; Nanne (*a. m.*) 22, 45 ; Nanes, nonce, 127, 178 ; Na wizt, nought, 111, 131.  
 Nas, was not, 24, 82.  
 Napeles, nevertheless, 44, 307.  
 Neddre, serpent, 24, 75 ; 117, 335.  
 Neght, to approach, 74, 435.  
 Neih, Neiz, Ney, near, nigh, 20, 21, 22.  
 Neise, nose, 111, 107.  
 Nele, Nule, will not, 20, 21, 22.  
 Nelyn, will not, 150, 20.  
 Nemil, nimble, 113, 182.  
 Nempne, Nempnen, to name, 20, 29 ; 43, 300.



- Neoze, nine, 28, 118 (margin).  
 Ner, nearer, 22, 56.  
 Nesch, soft, 143, 353; 217, 201.  
 Neuening, naming, 81, 694.  
 Neuereft, never again, 22, 51.  
 Neuyñ, to name, 81, 688.  
 Nimen, Nymen, to take, 31, 152;  
     32, 169; pret. Nom, 18, 7.  
 Nite, Nyte, to deny, 121, 473, 478.  
 Nipe, ninth, 29, 122.  
 Nobleie, nobility, splendour, 54,  
     459.  
 Noke, nook, notch, 119, 395.  
 Nolde, would not, 20, 25.  
 Nome, name, 21, 29.  
 Non, noon, 44, 309.  
 Norys, nurse, 215, 156.  
 Note, advantage, profit, 119, 424.  
 Noteful, useful, precious, 108, 23.  
 Noye, to annoy, 122, 22.  
 Noper, Nowper, neither, 24, 74;  
     67, 184.  
 Nozt for-pi, nevertheless, 121, 473.  
 Nye, nine, 28, 118.  
 Nyend, Nype, ninth, 28, 122; 76,  
     517.  
 Nuyze, to annoy, 132, 34.  
 Nywe, new, 56, 472.  
  
 O, On, one, 28, 127, 128.  
 Oblist, obliged, 126, 146.  
 Obouen, above, 68, 239.  
 Obout, Obut, about, 63, 40; 127,  
     177.  
 Ocupide, filled, 64, 84.  
 Of-liued, = over-lived, too-long-  
     lived, 21, 36.  
 Of-swunk, earned by toil, 26, 96.  
 Oftsipes, oftentimes, 82, 724.  
 Ogain, again, 62, 19.  
 Omang, among, 72, 359.  
 Omell, among, 90, 103.  
 Onloft, aloft, 121, 466.  
 Or, ere, 62, 7.  
 Ord, point, 136, 149.  
 Ore, mercy, 20, 21.  
 Os, as, 192, 148.  
 Ous, us, 18, 5.  
 Outtoke, excepted, 63, 51.  
  
 Ouercorn, overcame, 36, 218.  
 Ow, you, 19, 8.  
 Owe, own, 30, 138.  
 Owwhere, everywhere, 31, 150.  
 Owpir, either, 125, 115.  
 Ope, oath, 139, 229.  
  
 Pace, to pass away, 149, 524.  
 Painym, Paynym, pagan, 34, 35,  
     204.  
 Panne, skull, 150, 11.  
 Parates, = parts, 119, 397.  
 Parlesy, palsy, 130, 299.  
 Partie, part, 48, 373; pl. Partise,  
     114, 238.  
 Pay, to please, 71, 328.  
 Pensynyns, pincers, 189, 125.  
 Pette, placed, put, 211, 27.  
 Piningge, torment, 223, 17.  
 Pinne, to fasten, 131, 14.  
 Pite (= Pizt), put, 137, 190.  
 Plater, platter, 137, 171.  
 Plete, to plead (?), 141, 290.  
 Plett, inserted, 123, 54.  
 Pleynyng, complaining, 147, 473.  
 Polist, polished, 79, 631.  
 Powder, dust, 66, 168.  
 Pouer, poor, 110, 75.  
 Pouerly, poorly, 129, 266.  
 Powder, to cast dust on, 65, 117.  
 Powsté, power, 63, 55.  
 Prece, press, 56, 468.  
 Prees, Prese, press, 218, 238; 128,  
     228.  
 Presthede, priesthood, 117, 347.  
 Prestly, quickly, 147, 467.  
 Preue, Priue, secret, 123, 61; 92,  
     182.  
 Preuely, secretly, 129, 268.  
 Pried, prayed, 69, 275.  
 Pris, worth, value, 144, 399.  
 Prout, proud, 48, 375.  
 Prute, pride, 50, 386.  
 Puiten, to put, 147, 473.  
 Pulle, thrust, 60, 514.  
 Pulte, thrust, thrust out, put, 24,  
     63; 134, 100; 140, 283.  
 Puruay, to make ready, 92, 208.  
 Pyement, a kind of drink, 210, 22.

- Pyne, Payne, pain, torment, 24, 25, 87.  
 Pyscync, a fish-pool, 155.  
 Qua, who, 118, 370.  
 Quare, where, 108, 16.  
 Quasum, whoso, 109, 31.  
 Quat, what, 110, 73 ; 121, 467.  
 Quatkin, of what kind, 114, 232.  
 Queinteliche, Qweynteliche, neatly, 30, 31, 151.  
 Quelle, to kill, 39, 230.  
 Queme, to please, satisfy, 110, 100.  
 Quemus, pleasure, satisfaction, 146, 453.  
 Quen, when, 108, 9.  
 Quere, where, 112, 154.  
 Quert, joy, 108, 8.  
 Queynt, quenched, 138, 203.  
 Queyntise, craft, 48, 381.  
 Queper, whether, 120, 457.  
 Quiche, which, 115, 246.  
 Quiddersum, whitherso, 120, 437.  
 Quilk, which, 113, 188.  
 Quite, quit, 112, 140.  
 Quiperwine, enemy, 121, 483.  
 Rad, read, 210, 17.  
 Rad, advised, 137, 174.  
 Rane, touched, 113, 201.  
 Rape, hasten, 135, 140.  
 Ras, Rase, rose, 88, 41 ; 109, 53.  
 Rathly, quickly, 84, 786.  
 Raunsoun, ransom, 118, 383.  
 Raper, sooner, 30, 142.  
 Reall, royal, 128, 226.  
 Really, royally, 130, 293.  
 Reche, to stretch, 147, 491.  
 Red, advised, 64, 67.  
 Red, counsel, 32, 166, 178.  
 Rede, to advise, 131, 17.  
 Rede, to tell, 108, 1.  
 Rees, race, 218, 240.  
 Regne, to reign, 148, 498.  
 Reke, vapour, fume, 94, 249.  
 Reléf, remainder, 218, 285.  
 Releue, relief, 96, 347.  
 Rem, gore, 146, 444.  
 Rembnand, remnant, 84, 789.  
 Remu, to remove, 77, 536.  
 Remus, cries, 146, 451.  
 Renne, Rinne, Ryn, to run, 135, 140 ; 132, 47 ; 111, 122.  
 Rere, to raise, 28, 129.  
 Resoun, account, 93, 221.  
 Reupe, sorrow, ruth, 146, 451.  
 Rew, to rue, have pity, 81, 684.  
 Reyn, 48, 382.  
 Riallté, royalty, 124, 69.  
 Rihtful, just, 144, 389.  
 Risshe, Ryssche, rush, 110, 95 ; 217, 199.  
 Rigtwisnes, righteousness, 116, 300.  
 Ro, peace, 143, 358.  
 Robbyng, robbery, 132, 32.  
 Rod, rode, 148, 519.  
 Rod, Rode, Rude, rood, cross, 42, 304 ; 93, 227 ; pl. Roden, 42, 303.  
 Rosten, Rosti, to roast, 58, 59, 504.  
 Rounce, to whisper, speak gently, 215, 156.  
 Rout, company, crowd, 91, 164.  
 Route, grief, 131, 17.  
 Royame, realm, 155.  
 Rugge, back, 136, 152.  
 Ruit, destruction, 132, 42.  
 Ryf, rife, 132, 32.  
 Rynde, bark, rind, 24, 74.  
 Ryot, riot, 132, 42.  
 Sa, so, 112, 146.  
 Sacrynge, sacrifice, 138, 218.  
 Sad, firm, 137, 180.  
 Sagh, saw, 109, 49.  
 Sath, saw, 148, 501.  
 Saint, holy, 111, 119.  
 Sakles, innocent, 69, 271.  
 Sald, should, 89, 99.  
 Samin, Samyn, together, 73, 415 ; 128, 236.  
 Sand, message, word, 82, 720 ; 66, 137 ; messenger, 109, 62.  
 Sare, sore, 71, 320.  
 Sareness, soreness, 85, 826.  
 Saueliche, safely, 54, 454.  
 Saun, sown, 90, 101.  
 Sawded, soldered, 77, 553.

- Scende, Schende, to hurt, ruin,  
disgrace, 42, 43, 305.  
Scerte, Schurte, a shirt, 54, 55, 463.  
Schadde, shed, 211, 49.  
Schamely, shamefully, 122, 18.  
Schape, to devise, 135, 138.  
Schaping, form, 119, 405.  
Scheld, shield, 140, 259.  
Schene, bright, 74, 427.  
Schent, destroyed, 122, 18.  
Schereuen, shriven, confessed, 195,  
204.  
Schente, to shoot, 142, 318.  
Schilde, to shield, keep off, 140,  
259.  
Scho, she, 62, 8.  
Schole, Schouele, a shovel, 42, 43,  
301.  
Schome, shame, 49, 368.  
Schonde, shame, 219, 276.  
Schop, shaped, made, 140, 259.  
Schorn, scorn, 223, 16.  
Schortliche, shortly, 38, 237.  
Schrewe, wretch, wicked person,  
53, 434.  
Scrifte, shrift, 205, 256.  
Scryne, shrine, 46, 343.  
Scyne, to shine, 48, 379.  
Seace, to cease, come to an end,  
155.  
Sege, seat, 50, 387, 388.  
Sei, Seih, saw, 24, 25, 77.  
Sei, say, 143, 360.  
Seke, sick, 33, 173.  
Sekeness, sickness, 62, 11.  
Seker, sure, trusty, 76, 525.  
Selcoup, wonderfully, 109, 43.  
Sele, bliss, 72, 381.  
Seli, blessed, happy, 20, 30; 138,  
207; simple, 54, 458.  
Selkuth, marvel, 68, 225, 228;  
112, 167.  
Selte, salted, 58, 506.  
Seluer, silver, 28, 132.  
Seluerne, of silver, 29, 134.  
Sen, since, 78, 586.  
Senn, sin, 213, 104.  
Seo, to see, 131, 7.  
Sequens, sequences, 218, 255.  
Sere, diverse, 63, 33.  
Serk, shirt, 113, 181; 139, 232.  
Serkell, circle, 77, 552.  
Seruy, to serve, 44, 330.  
Serwand, servant, 126, 139.  
Serwe, sorrow, 131, 10; 143, 360.  
Serwyng, sorrow, 143, 345.  
Seue, seven, 42, 281.  
Seuepe, seventh, 42, 282.  
Seuynd, seventh, 93, 225.  
Seping, boiling, 60, 514.  
Seppe, Seppen, Sepin, afterwards,  
subsequently, 18, 4; 21, 29;  
80, 666.  
Shaw, to show, 113, 199.  
Sicure, secure, 112, 139.  
Sigh, saw, 88, 30.  
Singud, sinned, 170, 8.  
Site, grief, dole, 63, 33.  
Siwe, Siwy, to follow, 52, 415;  
56, 468.  
Sipe, time, 121, 470.  
Skil, properly, lawfully, 146, 437;  
right, 217, 206.  
Skile, Skill, reason, 143, 348; 70,  
311; plan, 71, 348.  
Sklander, to slander, 81, 687.  
Skryte, writing, 216, 184.  
Sle, Slen, to slay, 30, 31, 138.  
Sleiht, craft, 134, 96.  
Sleipe, sleight, craft, 200, 109.  
Slider, slippery, 136, 157.  
Slike, such, 64, 95.  
Slo, to slay, 213, 88.  
Slod, slided, 136, 157.  
Slone, slain, 91, 143.  
Slouz, slew, 18, 18.  
Slow (? Sow), a seam, 214, 137.  
Smate, smote, 115, 245.  
Smeke, smoke, 94, 250.  
Smere, Smerie, to anoint, 18, 19, 14.  
Smeten, smitten, 74, 433.  
Smolde, smelt, 24, 67.  
Smul, smell, 42, 294.  
Smulde, smelt, 26, 106.  
Sogat, so, thus, 71, 327.  
Soke, sucked, 218, 248.  
Somounce, Somouns, summons,  
38, 39, 240.



- Sonne, sun, 144, 385.  
 Soopfastnesse, truth, 213, 99.  
 Sorowand, sorrowing, 63, 29.  
 Sote, sweet, 194, 173.  
 Soyle, defile, 143, 363.  
 Soyned, excused, 199, 59.  
 Sop, truth, true, 114, 230; 42, 288.  
 Sopfast, true, 133, 61.  
 Sopliche, Soply, truly, 132, 35; 148, 517.  
 Spede, success, 108, 2.  
 Spene, ? stop, 213, 107.  
 Spille, to destroy, 44, 330.  
 Spir, to enquire, 91, 168.  
 Sponne, spun, 144, 387.  
 Spot, blemish, 131, 15.  
 Spotty, defiled, 213, 105.  
 Sprong, sprang, 32, 171.  
 Squa, so, 108, 16.  
 Squat, bumped, 142, 319.  
 Squete, sweet, 114, 223.  
 Squorde, sword, 118, 362.  
 Stad, placed, 118, 377.  
 Stalle, manger, 133, 77; seat, throne, 124, 67.  
 Stalwurthly, strong, 77, 543.  
 Standen, p.p. stood, 116, 290.  
 Stane, stone, 72, 371; to stone, 81, 692.  
 Stang, sting, 117, 342.  
 Stanged, stung, 117, 336.  
 Stap, step, 22, 52.  
 Stayer, Steir, step, stair, 148, 497; 134, 85.  
 Stene, to stone, 41, 263.  
 Step, stepped, 22, 50.  
 Stepmoder, stepmother, 133, 71.  
 Stere, correction, 210, 7.  
 Stern, star, 123, 56.  
 Sterre, star, 48, 378; pl. Sterren, 56, 473.  
 Sterte, to go to, visit, 214, 124.  
 Sterue, to die, 147, 474.  
 Steuyn, voice, 129, 249.  
 Stike, to stick, 134, 85.  
 Stipre, support, 135, 135.  
 Stiþe, stiff, strong, 109, 36.  
 Stiþe, ascended, 212, 52.  
 Stokky, stock-like, 148, 518.  
 Stounde, time, 18, 4.  
 Stour, throe, agony, 148, 501.  
 Strang, strong, 71, 341.  
 Streijt, stretched, 134, 100.  
 Strenkit, strength, 87, 18.  
 Stroye, to destroy, 220, 315.  
 Stude, place, 24, 64.  
 Sty, sty, 215, 142.  
 Suld, should, 63, 44.  
 Sulf, self, 24, 62.  
 Sumdele, somewhat, 65, 123.  
 Sunne, sin, 18, 9.  
 Suote, sweet, 56, 469.  
 Suotnesse, sweetness, 28, 120.  
 Surded, defiled, 143, 374.  
 Suth, sooth, truth, 62, 22.  
 Suthfastnes, truth, 94, 256.  
 Suwen, to follow, 53, 415.  
 Swapped, struck, 142, 336.  
 Swapte, fell down, 142, 340.  
 Swarmes (?), 135, 128.  
 Swart, black, 223, 25.  
 Swech, such, 223, 28.  
 Swelte, died, 135, 119, 127.  
 Swemly, swooning, 135, 127; 201, 140.  
 Swere, neck, 134, 100.  
 Sward, sword, 142, 336.  
 Swinke, Swynke, to labour, toil, 20, 33.  
 Swith, Swipe, very, 28, 135; quickly, 76, 516.  
 Swonge, scourged, 142, 327.  
 Swote, sweet, 24, 67.  
 Swotnesse, sweetness, 29, 120.  
 Swouh, faint, swoon, 135, 127.  
 Swow, a swoon, 201, 140.  
 Ta, to take, 80, 652.  
 Tacched, attached, 143, 356.  
 Tak, tack, 145, 419.  
 Taken, to betoken, 117, 325.  
 Takening, token, 93, 243.  
 Takin, token, 95, 311.  
 Tald, told, 64, 91.  
 Tazt, gave, 117, 349.  
 Tee, to travel, 192, 144.  
 Telli, to tell, 38, 240.  
 Tend, to attend, 120, 455.

- Tene, Teone, sorrow, grief, wrath,  
 18, 19, 16; 74, 444; 135, 125.  
 Tent, heed, 67, 187; to attend,  
 118, 370.  
 Tere, tear, 135, 113.  
 Terve (= Sterve), to die, 207, 311.  
 Tethe, tenth, 52, 430.  
 Teye, to tie, 133, 62.  
 Thar, need, 67, 184.  
 Thret, threatened, 85, 829.  
 Thrid, third, 84, 788.  
 Thurgh, through, 65, 110.  
 Tid, betides, 44, 329.  
 Tilde, extended, 24, 80.  
 Time, Tyne, to lose, 111, 113;  
 85, 822.  
 Tirand, tyrant, 121, 479.  
 Tite, Tyte, quickly, 81, 690, 704.  
 Tipinge, Tipande, tidings, message,  
 23, 58; 88, 45; 112, 159.  
 To-bursten, burst asunder, 132, 37.  
 To-clef, To-cloue, did cleave asun-  
 der, 142, 329; 144, 375;  
 pierced, 137, 172.  
 To-dachud, beaten, dashed about,  
 180, 65.  
 To-fore, before, 154.  
 Toknynge, sign, 20, 27.  
 To-lachud, severely lashed, 180, 66.  
 Tome, leisure, spare time, 218, 241.  
 Tone, taken, 93, 231.  
 Tore, torn, 143, 372.  
 To-riue, riven asunder, 138, 210.  
 Tow, two, 125, 125; 201, 138.  
 Toyled, rent, 143, 372.  
 Traist, Trayst, trust, 125, 104;  
 88, 35.  
 Traup, faith, 109, 53.  
 Treget, sin, trespass, 207, 311.  
 Trene (= Strene), race, 147, 482.  
 Treo, tree, 131, 2.  
 Trie, choice, 143, 372.  
 Trille, to rock, 213, 86.  
 Tripet, trespass, 132, 41; 147, 480.  
 Trone, throne, 122, 9.  
 Trowth, belief, 67, 208.  
 Truit, Truyt, wrong, 132, 41;  
 147, 480.  
 Twei, two, 20, 20.  
 Twin, two, 119, 402.  
 Twyges, twice, 146, 448.  
 Tyde, hour, 224, 30.  
 Tynde, tine, prong, 201, 138.  
 Pa (pl.), the, 94, 289.  
 Pam, them, 62, 7.  
 Parmes, bowels (? the arms), 135,  
 126.  
 Peder, thither, 48, 373.  
 Pei, Peiz, though, 18, 19, 11.  
 Pen, than, 34, 188.  
 Pen (acc.), the, 18, 7.  
 Peof, thief (pl. *Peoues*, *Peues*), 34,  
 35, 187.  
 Peose, these, 142, 331.  
 Perlede, pierced, 223, 24.  
 Pes, this, 36, 212.  
 Pethin, thence, 90, 119.  
 Pir, these, 64, 100.  
 Pis-kin, of this kind, 88, 33.  
 Pit, this, 172, 23.  
 Po, when, 20, 31.  
 Po (pl.), the, 93, 219.  
 Polie, to suffer, 52, 423, 425.  
 Ponky, to thank, 44, 314.  
 Porou, Poru, through, 18, 3; 118,  
 388.  
 Prali, boldly, 110, 90.  
 Prin, three, 119, 395.  
 Prist, thirst, 151, 34.  
 Pritti, thirty, 20, 31.  
 Prowe, suffering, 150, 18.  
 Puderward, thitherward, 22, 45.  
 Pulke, that same, 18, 4.  
 Vche, each, 141, 294.  
 Vmpink, to consider, 116, 294.  
 Under-feng, received, 223, 28.  
 Vnderon, undern, 82, 722.  
 Vnfaine, sorry, 80, 637.  
 Vnfere, sick, 115, 277.  
 Vnfolde, spread out, 218, 229.  
 Vnfuyled, undefiled, 131, 21.  
 Vnioynet, dislocated, 142, 323.  
 Vnkid, unknown, 92, 189.  
 Vnnepis, scarcely, 116, 285.  
 Vnquit, unpaid, 110, 85.  
 Vnsely, unhappy, 116, 283.



- Vntill, unto, 62, 5.  
 Vnworpe, unworthy, 54, 452.  
 Unwrest, bad, wicked, 195, 191.  
 Vp, upon, 54, 458.  
 Vpbraide, abuse, 111, 136.  
 Vtterest, uttermost, 69, 268.  
 Vuel, evil, sickness, 24, 68.  
  
 Vaile, to fail, 30, 149.  
 Vair, fair, 24, 71.  
 Valle, to fall, 48, 382.  
 Vanist, vanished, 96, 333.  
 Uan-wite, lack of wit, folly, 180, 72.  
 Uaste, fast, 28, 126.  
 Velde, filled, 28, 120.  
 Velle, to fell, 30, 151.  
 Uerey, true, 190, 137.  
 Versch, fresh, 59, 504.  
 Uerst, first, 18, 3.  
 Veruorþ, far, 48, 383.  
 Vet, feet, 32, 173.  
 Vette, fetched, 28, 117.  
 Vewe, few, 26, 97.  
 Vil, vile, 32, 181.  
 Vili, to defile, 34, 183.  
 Viue, five, 40, 258.  
 Uoluelde, fulfilled, 18, 13.  
 Vond, found, 22, 55; 26, 108.  
 Vondi, to try, 46, 331.  
 Vor, for, 22, 56.  
 Uorbarnde, burnt up, 22, 50; 58, 506.  
 Uorbrend, burnt up, 26, 92.  
 Uorlet, left, 22, 49.  
 Uorlore, lost, ruined, 18, 3.  
 Uorolded, grown old, 24, 74.  
 Uorsake, to forsake, 42, 298.  
 Vorte, until, 26, 101.  
 Vorte, for to, 44, 330.  
 Vorward, covenant, 50, 411.  
 Uorwelwed, withered, 22, 55.  
 Uorþ, forth, 22, 54; 38, 234.  
 Uorþeue, forgiven, 30, 142.  
 Vylté, vileness, 161.  
  
 Wa, woe, 64, 98.  
 Wake, to watch, 76, 525.  
 Wald, would, 94, 245.  
 Walde, power, 93, 237.  
  
 Walt, suffered, 143, 355.  
 Walter, to die, 201, 132.  
 Wan, Whom, which, 24, 25, 72.  
 Wand, rod, 70, 303.  
 Wane, quantity, 74, 447; 130, 299.  
 Warde, care, 117, 338.  
 Waried, cursed, 121, 483.  
 Warisht, healed, 117, 342.  
 Warlaghe, traitor, 121, 466.  
 Warnist, furnished, 117, 326.  
 Wate, know, 63, 42.  
 Water, river, 125, 101.  
 Wawe, to wave, 221, 330.  
 Wayloway, well-a-day, 95, 306.  
 Wde, 'on wde' = (i) madly, 223, 15.  
 Wede, Weed, weed, 20, 21, 33.  
 Weft, woven, enclosed, 116, 292.  
 Welk, walked, 117, 337.  
 Welkit, withered, 66, 163.  
 Wellande, boiling, 121, 486.  
 Wenge, wing, 221, 330.  
 Weolpe, wealth, 145, 415.  
 Weop, Wep, wept, 20, 21; 142, 324.  
 Weopyng, weeping, 143, 355.  
 Werde, world, 113, 180.  
 Were, doubt, 72, 385.  
 Were, to defend, 121, 490.  
 Wered, Werde, drove off, 141, 297; 141, 302.  
 Werre, Worre, to war on, harass, 34, 35, 194.  
 Wers, worse, 111, 120.  
 Wesch, Wusch, washed, 32, 33, 173; 82, 726.  
 Weterly, truly, 65, 134.  
 Wezt, weight, 110, 83.  
 Wha, who, 78, 584.  
 Whatlikere, sooner, 30, 142 (margin).  
 Whilk, which, 65, 121.  
 Whon, trade, 27, 96.  
 Whonne, when, 21, 38.  
 Wight, active, 78, 578.  
 Wikke, wicked, 133, 68.  
 Wilde, would, 120, 425.  
 Wilne, Wilny, to desire, 20, 34; 20, 21, 36.  
 Wirschip, honour, 73, 418.  
 Wis, to direct, 71, 335.

- Wisse, wise, 125, 100.  
 Wit, Wite, to know, 77, 555; 18,  
     18; to protect, 37, 213.  
 Witering, knowledge, 114, 235-  
 Withgane, displease, 66, 152.  
 Withouten, without, 66, 148.  
 Wiperwine, enemy, 108, 4.  
 Wobigon, woe-begone, 131, 6.  
 Wod, mad, 38, 243.  
 Wogh, woe, grief, 71, 330; wrong,  
     116, 305.  
 Woke, week, 196, 228.  
 Won, to dwell, 66, 150.  
 Won, (?) habitation, abode, 143,  
     347.  
 Won, conquered, 36, 219.  
 Wond, wound, 26, 105.  
 Wonder, wonderful, 50, 395.  
 Wonderly, wonderfully, 144, 401.  
 Wonynge, dwelling, 153, 13.  
 Wordle, world, 56, 473.  
 Worm, serpent, 117, 323.  
 Worthly, worthy, 124, 81.  
 Worþ, are, 22, 52.  
 Wounden, woundes, 40, 258.  
 Wou3, Wouh, wrong, 58, 59, 490.  
 Wox, grew, 28, 133.  
 Wrecches, poor men, 214, 125.  
 Wreche, misery, 138, 219; ven-  
     geance, 30, 139.  
 Wright, carpenter, 79, 616.  
 Wringe, to squeeze, 138, 214.  
 Wuch, which, 44, 306.  
 Wun, to dwell, 96, 320.  
 Wurth, to be, 95, 313.  
 Wurthed, became, 90, 127.  
 Wyf, woman, 132, 34.  
 Wykke, 153, 15. (*See Wikke.*)  
 Wyled, wild, 132, 25.  
 Wyte, to blame, 134, 95.  
 Yate, gate, 154.  
 Yauf, gave, 195, 208.  
 Yknowe, to know, 150, 20.  
 Ymad, made, 50, 411.  
 Ysinwed, sinned, 176, 50.  
 Ywys, truly, 151, 32.  
 Y-3eue, given, 224, 30.  
 3af, gave, 33, 165.  
 3are, ready, 30, 146.  
 3arke, to prepare, 36, 208; 151,  
     24.  
 3at, 3ate, gate, 54, 466; 63, 31.  
 3ef, gave, 32, 165.  
 3eld, 3ilde, yield, pay, 140, 261;  
     110, 82.  
 3elp, greedy, 140, 281.  
 3eme, heed, attention, 28, 130.  
 3er, year, 20, 25.  
 3erd, 3erde, rod, 117, 323; 212, 74;  
     staff, 141, 295; pl. 3erden, rods,  
     26, 98.  
 3erne, 3eorne, eagerly, 18, 19, 11.  
 3erne, to desire, long for, 62, 26.  
 3eufe, gave, 186, 110.  
 3he, she, 152, 56.  
 3ode, went, 73, 409.  
 3ollynge, yelling, 44, 315.  
 3orne, diligently, 120, 431.  
 3oruful. *Read* 3ornful, earnest,  
     224, 33.  
 3ut, yet, 32, 167.  
 3ymmes, gems, 46, 344.

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 CORRECTIONS.

Page 8, line 20, *for* their speech (counsel) *read* it.

Page 12, line 1, *for* redeemed *read* redeemedst.

Page 17, line 6 from bottom, *for* we *read* þe.

History of the Holy Rood-tree.

Oxford

HORACE HART, PRINTER TO THE UNIVERSITY

Original Series.

# History of the Holy Rood-tree,

A TWELFTH CENTURY VERSION OF  
THE CROSS-LEGEND,

WITH

Notes on the Orthography of the *Ormulum*

(with a Facsimile)

AND

A Middle English *Compassio Mariæ*.

BY

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OF OXFORD, AND PRESIDENT OF THE PHILOLOGICAL SOCIETY.

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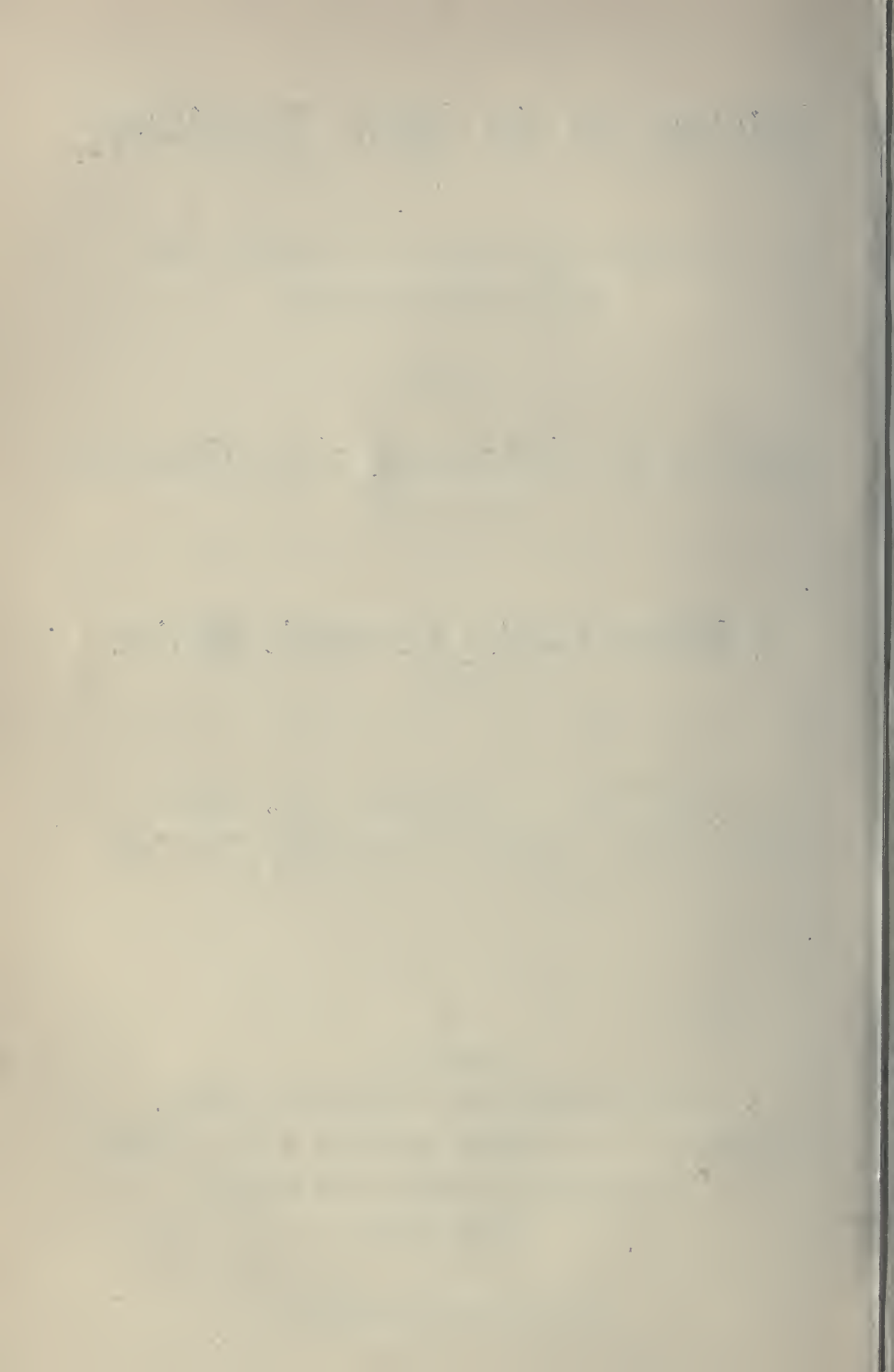
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## PREFACE.

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THE following very curious version of the Cross-legend is taken from the twelfth-century MS. Bodley 343. As the volume containing the hitherto unprinted homilies from this manuscript—they will be included in my edition of Old English Homilies in preparation for the Early English Text Society—may not appear for some little time, Dr. Furnivall has kindly allowed me to publish this legend separately, as being the only one in the MS. possessing any special interest for the student of medieval literature.

The two Latin versions and the one in Old French prose which will be found in the Appendix, are included on account of their close relationship to the English *Rood-tree History*.

I was also fortunate enough to find the Old French poem, still unpublished, which is the direct source of those portions of the *Cursor Mundi* which deal with the history of the Cross-wood and the Cross from the time of Moses, and I have printed extracts from it on p. 63 ff. A careful comparison of it with the *Cursor Mundi* will, no doubt, help to throw light on the text of the latter.

In the Introduction I have endeavoured to determine the relationship between the *Rood-tree History* and the versions allied to it, and also the relationship of this group to the important group of Cross-legends represented by Meyer's Latin *Legend*.

The *Ormulum* notes and the Middle English *Compassio Marie*, the latter an early specimen of the Cheshire

dialect, have been included at Dr. Furnivall's suggestion. The former appeared, in a somewhat shorter form, in the *Academy* in 1890, and the latter is a translation, slightly added to, of an article published in Germany a year and a half ago.

As, in accordance with Dr. Furnivall's wish, I have accompanied my edition of the *Rood-tree History* with a translation, a glossary was unnecessary. It may, however, be well to call attention here to the following words, as being earlier instances than had hitherto been recorded: *to die* (cf. note to p. 14, l. 25), *hoop* (cf. note to p. 22, l. 9), *root*, p. 4, l. 26, *to egg on* (cf. note on page 71). Compare also the note on the etymology of *gin* on page 72.

In conclusion I wish to acknowledge my obligation to Messrs. Madan and Macray of the Bodleian Library for their help in determining the age of the MS., and to Mr. Bickley of the British Museum, to whose kindness I owe a transcript of the Harleian Latin Prose version. My best thanks are also due to Professor Paul Meyer of Paris, through whose mediation I was enabled to have a copy made of the Old French poem, a portion of which he was good enough to collate himself with the MS.

I wish also to thank my friend, Professor Zupitza, who kindly looked through a part of the proof sheets, and Professor Adolf Tobler, of Berlin, who readily gave me most valuable assistance in preparing the Old French portions for the press.

Many thanks are also due to Professor Suchier, of Halle, who having himself announced his intention of publishing a number of Latin versions of the Cross-legend, including the Harleian and Cambridge versions, and the Judas story, at once very kindly waived his prior claim in my favour.

A. S. NAPIER.

# CONTENTS.



LIST OF CONTRACTIONS USED . . . . .	PAGE viii
-------------------------------------	--------------

## INTRODUCTION :—

CHAP. I. Description of the MS. and Bibliography . . . .	ix
II. Other allied versions of the Cross-legend (Cambridge and Harleian versions, Andrius fragments, Dboec, Cursor Mundi, Old French poem) . . . . .	xi
III. The Latin Legend and versions derived from it . . .	xxxi
IV. Relationship of the Rood-tree and allied versions to the Latin Legend and to each other . . . . .	xxxv
V. On the Language of the Rood-tree . . . . .	xlvii

TEXT OF THE ROOD-TREE HISTORY . . . . .	2-35
---	------

NOTES . . . . .	37-40
-----------------	-------

APPENDIX I. Cambridge and Harleian Latin versions and Andrius .	41-63
---	-------

II. Extracts from the Old French Poem . . . . .	63-67
---	-------

III. The Latin Judas Story . . . . .	68-70
--------------------------------------	-------

NOTES ON THE ORTHOGRAPHY OF THE ORMULUM . . . . .	71-74
---	-------

COMPASSIO MARIE . . . . .	75-86
---------------------------	-------

## LIST OF SOME OF THE CONTRACTIONS USED<sup>1</sup>.

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A = Old French version of Andrius, cf. pp. xii and 41.

Ca = Cambridge Latin version, cf. pp. xii and 41.

CM = Cursor Mundi, cf. p. xxiii.

Db = Dboec van den Houste, cf. p. xix.

F = Old French poem, cf. pp. xxiii and 63.

H = Harleian Latin version, cf. pp. xii and 54.

Legend = Meyer's Latin 'Legende,' cf. p. xxxi.

ME. = Middle English.

OE. = Old English.

R = History of the Rood-tree, printed pp. 2-35. It is also referred to as  
'Rood-tree.'

WS. = West Saxon.

X = The original of the 'Rood-tree' group, cf. pp. xxxv and xliii.

<sup>1</sup> For the titles of books, of which the authors' names only are mentioned, cf. § 2.



## ERRATA

Page xlv, line 30. For *beed* read *been*

„ lvi, line 32. After *ængles* insert and Saxon Chronicle (Laud MS.)

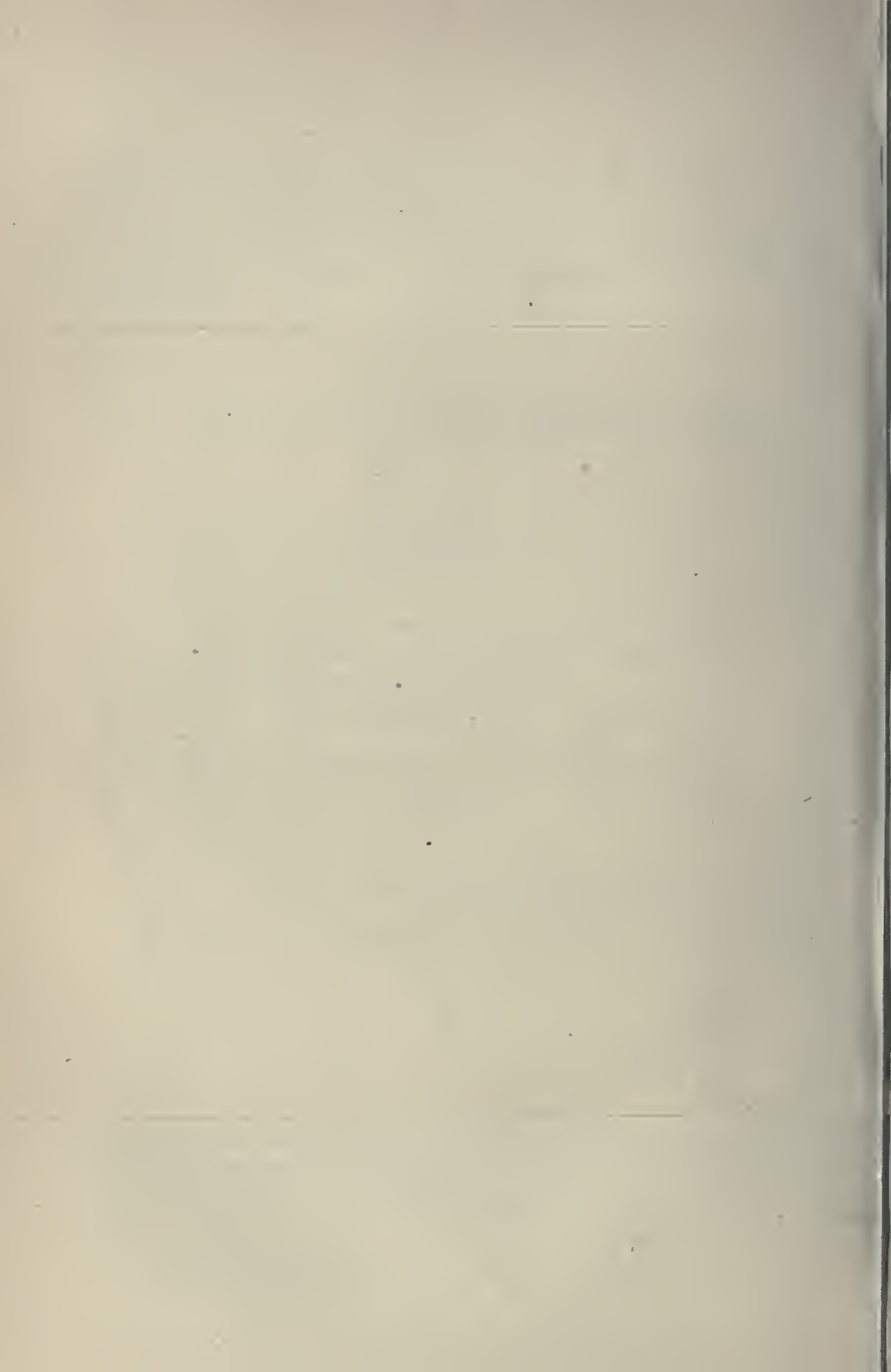
„ 38, line 42. For 233 read 235 °

„ 79, line 2. For *þat þe were read* *þah þe were*

„ 79, bottom line but one. For *siche* read *sich*

*History of the Holy Rood-tree* (E. E. T. S. No. 103)

Wulfstan (ed. Napier); whilst Aelric's pastoral epistle is printed in *Ancient Laws and Institutes of England* (ed. Thorpe). The remaining fourteen, which are still unprinted and of which the *Rood-tree* forms one, will be included in my collection of homilies to be published by the Early English Text Society.



# INTRODUCTION.



## CHAPTER I.

### DESCRIPTION OF THE MANUSCRIPT. BIBLIOGRAPHY.

#### § 1. *The Manuscript.*

MS. Bodley 343 (formerly NE. F. 4. 12), from which the *History of the Rood-tree* is published, is described by Wanley, p. 15. It is a folio MS. containing 205 leaves, and appears to have been written about the third quarter of the twelfth century. With the exception of some few pieces in Latin and one or two smaller pieces in English (cf. *Anglia*, v. 289 and xi. 6) its contents consist of English homilies, nearly all of which are copies of preconquest originals and most of which have already been printed, at any rate from other MSS. Fifty-one of them are to be found in Aelfric's *Homilies* (ed. Thorpe); three are, or will be, included in Aelfric's *Lives of Saints* (ed. Skeat); three are in Assmann's *Angelsächsische Homilien*, and nine in Wulfstan (ed. Napier); whilst Aelfric's Pastoral Epistle is printed in *Ancient Laws and Institutes of England* (ed. Thorpe). The remaining fourteen, which are still unprinted and of which the *Rood-tree* forms one, will be included in my collection of homilies to be published by the Early English Text Society.

§ 2. *Bibliography*<sup>1</sup>.

(a) Literature referring to the earlier history of the wood of the Cross down to Christ's passion.

1. Wilhelm Meyer, *Die Geschichte des Kreuzholzes vor Christus* (*Abhandlungen der k. bayer. Akademie der Wissenschaften*, I Cl. vol. xvi. 103). München, 1881.

2. R. Morris, *Legends of the Holy Rood*. London, 1871 (Early English Text Soc. No. 46).

3. A. Mussafia, *Sulla leggenda del legno della Croce* (*Sitzungsberichte der Wiener Academie, phil.-hist. Classe*, 63, 165). Wien, 1869.

As Meyer gives an exhaustive account of the literature on the subject up to the date of the appearance of his monograph, I need not repeat it here, but will merely give references<sup>2</sup> to books and articles which have appeared since, or which, if published earlier, are not mentioned there.

4. S. Berger, *La bible française au moyen âge*. Paris, 1884.

5. J. Bonnard, *Les traductions de la bible en vers français au moyen âge* (Paris, 1884), pp. 49, 89, 192, 230.

6. M. Gaster, *Literatura populară Română* (Bucarest, 1883), p. 284 (contains two Roumanian versions of the legend of the wood of the Cross).

7. A. Graf, *Miti, leggende e superstizioni del medio evo* (Turin, 1892), chapter iv and p. 175.

8. W. Hertz, *Die Rätsel der Königin von Saba*, in the *Zeitschrift für deutsches Alterthum*, xxvii. 19.

9. C. Horstmann, *Archiv für das Studium der neueren Sprachen und Litteraturen*, lxxix. 465.

10. A. von Keller, *Fastnachtspiele aus dem 15. Jahrhundert. Nachlese*. Stuttgart, 1858 (contains a German prose version).

<sup>1</sup> Whenever, in the following pages, any one of the works enumerated here is referred to, the name of the author only will be given, followed by the

number of the page. Wilhelm Meyer is referred to simply as Meyer.

<sup>2</sup> References 4, 5, and 6, I owe to Prof. Suchier.

11. R. Köhler, *Zur Legende von der Königin von Saba*, in the *Germania*, xxix. p. 53.

12. Paul Meyer, *Romania*, xv. 326; xvi. 49, 227, 244, 252.

13. J. de Rothschild, *Le mystère du viel Testament* (Paris, 1878), vol. i. p. lxxii.

14. G. Schirmer, *Die Kreuzeslegenden in Leabhar Breac*. Leipzig, 1886.

15. H. Suchier, *Denkmäler provenzalischer Literatur und Sprache* (Halle, 1883), i. 165, 525, 620.

16. L. Wirth, *Het heilige Kruis en de Denensage te Breda*. Groningen, 1893.

(β) Literature dealing with the legend of the Finding of the Cross by St. Helena<sup>1</sup>:—

1. R. A. Lipsius, *Die edessenische Abgar-sage* (Braunschweig, 1880), p. 67 ff. (important for the origin and growth of the Helena legend).

2. O. Glöde, *Untersuchung über die Quelle von Cynewulfs Elene* (*Anglia*, ix. 271; cf. also *Literaturblatt für germanische und romanische Philologie*, 1887, p. 261).

3. A. Holder, *Inventio sanctae crucis*. Leipzig, 1889.

4. E. Nestle, *De sancta cruce*. Berlin, 1889 (contains Syriac versions with German translation. At the end N. gives references to the literature on the subject).

## CHAPTER II.

### OTHER ALLIED VERSIONS OF THE CROSS-LEGEND.

I PROPOSE, in this chapter, to consider a number of versions of the Cross-legend which are nearly related to the *History of the Rood-tree* (*R*), and as a comparison with them serves to throw light on the probable development of the legend preserved in *R*, it may be well to give a brief sketch of their contents. The

<sup>1</sup> Some of the works mentioned under (α) also treat of this part of the subject.



versions in question are: *The Cambridge and Harleian Latin prose versions* (*Ca*, *H*); *The Andrius fragments* (*A*); *Dboec van den houte* (*Db*) and the *Low German translation*; *Cursor Mundi* (*CM*); *The Old French poem* (*F*). These versions, together with *R*, constitute the *Rood-tree* group. Three of them (*H*, *Db*, *CM*) contain also the early history of the wood of the Cross, beginning with the sending of Seth to Paradise, but, as this part is wanting in *R*, and as there is good reason for believing that it was wanting in the original from which all the members of this group are ultimately derived, I only give an analysis of the portion of the history which begins with Moses.

§ 3. *The Cambridge (Ca) and Harleian (H) Latin versions, and the Andrius fragments (A).*

The Cambridge version, which will be found on page 41, is taken from a twelfth century MS. in the University Library. The last leaves of the MS., which breaks off near the end of § 15, are unfortunately lost, but there can be little doubt, as a comparison with *A* and *R* shows, that the lost portion was identical with §§ 16–18 of *H*.

The Harleian text, printed on p. 54, is evidently the work of a scribe who had at least two distinct versions of the Cross-legend before him, one of which was identical with *Ca*<sup>1</sup>, whilst the other was closely related to Meyer's *Latin Legend* (cf. p. xxxi); from these two he borrowed, following sometimes the one, sometimes the other. Of the §§ 1–15 of *H*, §§ 1, 2, 6, 7, 8, 9, and 11 are identical with the corresponding paragraphs of *Ca*, and to these may be added §§ 16–18 (see above). The contents of §§ 1<sup>b</sup>, 3, 4, 10, 14, and 15<sup>2</sup>, on the other hand, agree with Meyer's *Latin Legend*, although the wording is different. The only paragraph in *H* which has nothing answering to it either in *Ca* or the *Legend*, is § 8<sup>b</sup> (the tree, growing in circumference,

<sup>1</sup> It cannot have been the Cambridge MS. itself, as in a number of cases *H* has preserved the better

reading, e.g. p. 50, l. 6.

<sup>2</sup> Cf. Suchier, p. 199, and Meyer, p. 166.

burst the rings, which fell into the cistern and being drawn out, were hung in the temple, etc.).

The fragmentary version of Andrius in Old French prose, which is printed on page 41, was published, in part, by Mussafia, pp. 202-6, from the only known MS. in the National Library at Paris, which dates from the end of the thirteenth century. Paul Meyer had previously called attention to it in the *Revue Critique*, i. pp. 222-3, where he also printed the Sebile episode. The author names himself in the MS. (fol. 380<sup>a</sup>): *Ceste estoire trouua Andrius li moines escrite en Latin tout mot a mot si come uous orres chi en Franchois*. This is followed by the legend of Adam and Eve, translated from the Latin *Vita Adæ et Evæ* (cf. W. Meyer, *Abhandlungen der k. bayer. Akad. der Wiss.* I. Cl. vol. xiv. 1879, p. 245), after which, without any break, comes the portion of Andrius' work which I have published.

A comparison of the Old French text with *Ca* shows that the former is a faithful translation of the latter, and that *Ca* is the Latin original to which Andrius refers. The Cambridge MS. was not however the one actually used by Andrius, as is evident from the interpolated § 12 in *Ca*, of which we find no trace in *A*; but, unless we assume that on p. 50, l. 6 two scribes independently omitted the same line—and that is not impossible—the Cambridge MS. and Andrius' original must have been very nearly related. It has already been mentioned that the lost portion of *Ca* was, in all probability, identical with §§ 16-18 of *H*. We are further justified in assuming that in Andrius' original (also, very possibly, in the Cambridge MS., as well as in the one from which *H* was copied) these paragraphs were followed by another, the contents of which corresponded to § 19 of Andrius (short epitome of the Cross-tree history from Moses to Solomon, the betrayal by Judas, and the cock story). This can have been none other than the Latin *Judas story*, which is found independently in a number of MSS., and which is printed on page 68 (cf. also p. xlv). The scribe of the Harley MS. purposely left out the cock story and otherwise shortened (cf. p. 63, l. 2). That *X* (the original of the *Rood-tree* group) also contained this *Judas story* is rendered

probable by the fact that we find it in *F* and *CM*, where it appears incorporated with the narrative.

The Latin MS. which Andrius translated, the MS. from which the Harleian scribe copied, and the existing Cambridge MS., are all three obviously derived (probably with intermediate links) from one MS. which I will denote by *ka*. With the exception of one or two unimportant points<sup>1</sup>, *ka* can only have differed from the existing *Ca* in that it did not contain certain obvious interpolations (§ 12, which *A* shows to have been interpolated, and probably most of § 3 and § 10), but did contain the missing §§ 16-18, as in *H*. With these limitations we may regard the existing *Ca* + §§ 16-18 of *H* as representing *ka*, which probably also contained, as an independent appendix, the *Judas story*.

But *ka* was not only the parent manuscript of *Ca*, *A*, and *H*; there is good reason for assuming that it was also practically identical with the original version from which all the members of the *Rood-tree* group are ultimately derived. A discussion of this point is, however, reserved for § 9.

I append a brief account of the contents of *Ca* and *A*.

§ 1. Contains a short introductory exhortation.

§ 2. After crossing the Red Sea, Moses and the children of Israel came to the desert of Sur, where they wandered for three days without finding water. They pitched their tents on the plain, and next morning Moses saw three rods, of cypress, cedar, and pine, round his resting place. Awed by the sight he neither dared to touch them nor to remain there, so he hastened to Helim, where they found seventy palm-trees and twelve springs of water, near which they encamped. On the following morning the rods appeared again, and again Moses did not dare to move them, but prophesied that they signified the Trinity. Thence he came to Raphidim, whose waters were so bitter as to be undrinkable, whereat Moses and the host with him were in great tribulation. After sunset they betook themselves to rest, and

<sup>1</sup> That is, points where either *H* or *A* have preserved a better reading:

e.g. p. 50, l. 6, where *ka* no doubt contained the missing line, as in *H*.

next morning Moses beheld the rods for the third time<sup>1</sup>. By divine inspiration he drew them out and placed them in the bitter waters, which at once became sweet.

§ 3<sup>2</sup>. In the third month after leaving Egypt they came to the desert of Sinai. Having put the rods in water, Moses ascended the mount and remained there forty days fasting. When he returned, bearing the tables of stone, his face shone so that the children of Israel could not look upon it, but fell to the ground in terror, begging that Moses should speak to them, and not God, lest they should die. Veiling his face, therefore, he made known to them all that God had commanded him. Having made the tabernacle, Moses removed it outside the camp and went thither daily. The cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses. When the cloud was lifted from the tabernacle, they journeyed and, led by it, came to the wilderness of Pharan. The children of Israel cried out for flesh and were punished. When they came to Mount Or Aaron died, and Moses, travelling thence, entered the land of Moab, and having ascended Mount Nebo, died and was buried by God himself in a place known to no one.

§ 4. Before Moses' death he had put the rods in the ground, as God had commanded him. They remained there, neither increasing in size, nor losing their foliage, until the time of David. One night<sup>3</sup> there appeared to him an angel who bade him cross the Jordan, on the further side of which the Lord would show him the three rods placed there by Moses, which signified the Trinity. David obeyed and encamped on the plain beyond Jordan, and next morning saw the three rods standing round his couch. He prayed to God to reveal to him whether these were the rods he had been sent to seek, and being informed that they were, he drew them up and took them with him rejoicing. On the way to Jerusalem many who were infirm were healed.

§ 5. Hearing of the sickness of a great man named Ioxilus, he hastened to him, and he was cured by the rods.

<sup>1</sup> From here to § 10 is wanting in Andrius.

is probably interpolated.

<sup>2</sup> The greater part of this paragraph

<sup>3</sup> It was in the tenth year of his reign, as appears from p. 48, l. 10.



§ 6. Before David crossed the Jordan there met him four Ethiopians, who prostrated themselves before the rods. Forthwith their blackness and hidcousness departed from them and they became white and fair.

§ 7. When the king had crossed the Jordan a leper who had lived in a mountain cave for 160 years, saw him and prophesied: 'To-day he shall come to me who shall heal me of this infirmity.' These words were scarcely uttered when David's horse stood still, the hand in which he was holding the rods was extended, and a flame issued from them which moved towards the leper's cave and burnt the leprosy from him. He arose healed and accompanied David.

§ 8. Arriving at Jerusalem in the evening, David placed the rods overnight in a spring near his garden, but by the morning they had taken root so firmly that they could not be pulled out. The king therefore had his garden enlarged and the spring enclosed within it. By the end of the first year the rods had grown together to one tree. Though the lower part of the tree was joined together forming one single trunk, in the upper part the three branches remained separate, each retaining its original nature (the one being cypress, the second cedar, and the third pine), and every year David had a silver ring fastened round the top, so as to make it grow together. Thus at the end of each year a new ring was added, higher than the one of the previous year, the old ring being, at the same time, enlarged so as to allow for the increase in circumference. This went on for thirty years, by which time the rods had become a mighty tree, higher than all the trees of Lebanon and of more noble foliage, and the king often went and prayed under its shade.

§ 9. When the tree began to bear fruit, David set about collecting the materials for a temple. But when they were collected, the Lord told him that not he, but his son Solomon was to be the builder.

§ 10. David therefore called an assembly of the people and informing them of God's will, addressed his son and gave him the pattern of the temple, the materials, &c. Then follows an



account of the building of the temple. When<sup>1</sup> the work was near completion, the builders were in want of a beam, and though they searched everywhere, they could not find a suitable one; so they persuaded the king to have the tree which stood in his father's garden cut down. The thirty silver rings were hung, by Solomon's command, in the temple, in honour of his father and himself, and were afterwards given to Judas as the price of our Lord's betrayal.

§ 11. The tree when cut was two cubits longer than the other beams, but, when raised to its place, it measured two cubits less than the rest<sup>2</sup>. When it was taken down again, it was again found to be two cubits longer. All efforts to fit it were fruitless, it grew longer and shorter alternately, for it had been, before the foundation of the world, predestined to form the cross of Christ. So, after repeated trials, it was left in the temple, where it remained until the time of our Lord's passion. The workmen sent to find another suitable tree met with one that same day.

§ 12<sup>3</sup>. contains an account of Solomon's wealth, &c., from the Bible. It is altogether wanting in Andrius.

§ 13. Many miracles were performed by the tree after Solomon's time. A certain priest named Ciritius (*in Andrius he is named Orifeus*) wishing to have it, sent 100 men to fetch it, and as they were unable to stir it, he went himself with a large multitude. But even then the tree could not be moved, so they tried to cut it into three pieces, when forthwith a large fire sprang up and burnt the priest and sixty (*Andrius*, forty) of his men with him.

§ 14. There was a certain woman named Sabilla (*Andrius*, Sebile) who, having entered the temple, seated herself inadvertently on the holy beam, when fire straightway rose from it, burning her garments behind. She cried out that Christ, the life and salvation of all, should be crucified on the tree—she herself not knowing what she said—and the fire vanished. The Jews, hearing her name Christ, beat her almost to death and cast

<sup>1</sup> Andrius begins again here.

<sup>3</sup> This paragraph is evidently an

<sup>2</sup> There is a line wanting here both interpolation.  
in *Ca* and *A*, cf. p. 50, l. 6.

her into prison ; but an angel came and comforted her, telling her not to fear for a crown of gladness was prepared for her, and henceforth she should be called, not Sabilla, but Susanna. The angel returned to heaven and the Jews put Susanna to death.

§ 15. Many years after, when the time of Christ's passion was at hand, the wretched Jews could find no tree whereon to hang the Saviour of the world. Caiphas therefore sent 300 men to fetch the tree from the temple, but they could not move it. Then Caiphas ordered them to go again and to cut off ten ells and to make the cross therewith. They did so, the cross was made, and carried out by Christ Himself, and Christ was crucified upon it<sup>1</sup>.

§ 16. The remainder of the sacred beam lay in the temple until the time of the emperor Constantine. When the latter had attained to the imperial dignity, he sent his mother Helena to Jerusalem to seek for the holy cross. After she had found it, she entered the temple, where she saw the remaining part of the tree, and learning what it was and whence it had come, she prayed God to reveal to her what she should do with it. An angel, who appeared to her in her sleep, bade her have it cut into four parts, which were to be distributed to the four quarters of the earth. She did so, leaving one part in Jerusalem, and sending a second to Rome and a third to Alexandria, whilst the fourth she took with her to Constantinople. She also took half of the cross with her to Constantinople.

§ 17. After the cross had been found and identified by the raising to life of a dead man, the nails were also discovered ; and again an angel appeared to Helena in her sleep, telling her to make a bit of the nails and to fasten them to Constantine's bridle. She did so, and took the bit with her to Constantinople. Wherever the emperor went, he always put the bit on his horse, and there proceeded from its mouth, as it were, a flame of fire, and all who beheld the miracle were converted. Seeing this the emperor travelled about the whole country converting the people in this way and afterwards returned to Constantinople. After

<sup>1</sup> Here the Cambridge MS. breaks off.

the completion of three years, on the injunction of an angel, he took the nails from the bridle, and fastened them to the wood of the cross, and there they are held in great honour.

§ 18. O, how great are the merits of St. Helena, who was permitted to find the holy and glorious cross, and was afterwards accounted worthy to discover the sacred nails! For, coming to her son Constantine, she gave him the bridle adorned with the sacred nails, and the emperor, whenever he rode out, always put the bridle on his horse. All who saw him riding were in terror, for a flame of fire and a shining light were seen, for more than a mile, issuing from his horse's mouth. O, happy emperor, to whom such a privilege was accorded! For within the space of three years many thousands were converted, and at the expiration of that time an angel appeared to him, telling him that he had now fulfilled the will of God and that his time was at hand, and bidding him return to Constantinople. He did so, and had the nails taken from the bridle and deposited with the cross, where they are still held in great veneration.

§ 19. The early history of the tree from the finding of the rods by Moses down to the building of the temple and the felling of the tree is very briefly epitomized. Then the author passes on to the betrayal of Christ by Judas, who receives the thirty silver rings as a reward. Returning home the latter tells his mother, and then follows the cock story.

#### § 4. *Dboec van den Houde (Db) and the Low German version.*

*Dboec van den houte* is a Dutch poem of 780 lines preserved in MSS. of the fourteenth and fifteenth centuries, embracing the history of the wood of the cross from Adam to the Crucifixion. It was published by J. Tideman in the *Werken uitgegeven door de vereenigtinger bevordering der oude nederlandsche letterkunde*. Leiden, 1844<sup>1</sup>. In this edition Tideman also printed a short Dutch

<sup>1</sup> The best manuscript of *Dboec* which the variant readings are given is not MS. *H*, on which Tideman at the foot of the pages; cf. Meyer, has based his edition, but MS. *S*, of p. 154.

prose version derived from the poem. In the fourteenth or fifteenth century *Dboec* was translated, almost line for line, into Low German. This Low German poem has been printed several times; most recently by Carl Schroeder, *Van deme holte des hilligen cruizes*, Erlangen, 1869, and again in 1877, another MS. having meanwhile been found, in the *Jahrbuch des Vereins für niederdeutsche Sprachforschung* (Jahrgang 1876), p. 88. (On the relation of the various MSS. of translation and original, cf. Schroeder in the *Jahrbuch*, p. 110, and Meyer, p. 154.)

In 1483 Jan Veldener published in Culenberg a Dutch poem of sixty-four four-line stanzas, each stanza illustrated by a woodcut. This was reprinted in facsimile, together with the woodcuts, by Berjeau (London, 1863), and by J. Ashton, *The Legendary History of the Cross* (London, 1887). An edition, with only a few of the woodcuts, is to be found in Dibdin's *Bibliotheca Spenceriana*, iii. 350. This version is apparently derived from *Dboec*, but it contains in addition the 'Invention and Exposition of the Cross,' borrowed, as it seems, from one of the ordinary versions.

*Dboec* begins with Seth's mission to Paradise. From the three pips placed by him under Adam's tongue there sprang three rods which remained green until the time of Moses.

§ 2<sup>1</sup>. After leading the children of Israel across the Red Sea, Moses wandered with them through the desert, where they suffered thirst for three days. They pitched their tents in the vale of Ebron, Adam's burial place, and next morning Moses saw the three rods standing round his bed. He moved thence to Ellem, where there were seventy palm trees and twenty springs of water. Here they encamped, and next morning Moses again saw the rods, and prophesied that they betokened the Trinity. He left them there, not daring to touch them, and journeyed with the children of Israel to the land of Raphadyn, where they found the waters bitter. Moses retired to rest, and next morning [he saw the rods again, as he had done twice before<sup>2</sup>]. He knelt down and

<sup>1</sup> The paragraphs correspond to those of *Ca* and *A*.

<sup>2</sup> This third appearance of the rods is not expressly mentioned in any of

the known MSS. of *Dboec*, but it occurs in one of the MSS. of the Low German translation.



prayed, and then, by God's direction, pulled them up and put them into the waters, which were thereby rendered sweet.

§ 3. From thence he came to Mount Sinai, which he ascended, leaving the rods in a spring. After remaining on the mountain for forty days with God, he came down, bearing with him the ten commandments.

§ 4. Then he took the rods to the kingdom of Moab, where he planted them and never saw them again. There they remained for many a year, green both in winter and summer. In the tenth year<sup>1</sup> of his reign an angel appeared to David in his sleep, and bade him cross the Jordan and fetch the rods, which he should find growing there. He set out on his journey, and coming to a fair spot in the land of Moab, encamped, and next morning saw the three rods standing round his bed. He prayed God to reveal to him whether these were the ones he had come to seek, and being told by a voice that they were, he drew them out and took them with him. Whenever sick men were touched by them they were healed.

§ 5. This came to the ears of a great man named Bixillus<sup>2</sup>, and he was cured by the touch of the rods.

§ 6. Before they reached the Jordan they met three Moors, whose black skin became white on being touched by the rods.

§ 7. When they had crossed the Jordan, they came to a mountain wherein had long dwelt a leper; he was 130 years old. That day he had prophesied, 'To-day will come one to me that shall heal me from my sickness.' When David drew near, a flame started from the rods towards the mountain and consumed all the man's disease, so that when they came up to him they found him healed.

§ 8. On David's arrival at Jerusalem in the evening, the rods were placed in a spring, and the next day they were found to be so firmly rooted that they could not be pulled out. They had, moreover, grown into one stem at the base, branching above into

<sup>1</sup> Cf. *Dboce*, l. 473.

<sup>2</sup> Other MSS. spell the name *Bexillus* and *Brixillus*; in the Low

German translation it appears as *Vexillus* and *Lixsillus*.



three boughs. The king had his garden enlarged so as to include the tree, and silver rings were put round it every year for thirty years, and these same rings, which many people called 'penninghe,' were afterwards given to Judas. David often sat under the tree and prayed there.

§ 9. As a man of war God would not permit David to build the temple. That was reserved for Solomon.

§§ 10-11. During the building the workmen, wanting a beam, sought everywhere for a suitable one, but finding none, they obtained from Solomon an unwilling assent to their proposal to cut down the holy tree. Proving at one time too short and at another too long, it was laid in the temple together with the silver rings, and the same day the builders found a tree which answered their purpose.

§ 14. A woman named Sibilla came and thoughtlessly sat down on the tree. Her clothes catching fire, she prophesied, and was thrown by the Jews into a deep dungeon. They illtreated her so that she died in the prison. The tree was then dragged out of the temple and laid as a bridge over a brook, in order that it might be trodden under foot.

§ 14<sup>a</sup>. The queen of Saba came to Solomon to hear his wisdom, and when she arrived at the brook over which the holy tree was laid, she would not cross by it, but waded barefoot through the stream. Solomon questioned her as to the reason of this, and she replied that the hope of the world should hang on the tree. Thereupon the king had it taken with great honour to the temple and placed at one of the doors, all the other doors being walled up, so that everyone who entered the temple to pray, should do obeisance to the tree.

§ 14<sup>b</sup>. After Solomon's death Roboam came to the throne, and after him Abia. The latter stripped the tree of the gold and precious stones with which it was adorned, and had it dragged out of the temple, and the Jews buried it twenty fathoms deep in the ground. It happened afterwards that a piscine was dug at the very spot where the tree lay buried, and it came floating up in the water. An angel descended daily into it and stirred

the water, and whoever entered it first after the angel was healed.

§ 15. When Jesus was condemned to be crucified, one of the bystanders called out that the tree which was floating in the piscine would serve to make the cross of. It was fetched, a third part of it cut off and fashioned into the cross, which Christ Himself bore to Calvary. The poem ends with the crucifixion.

§ 5. *The Cursor Mundi (CM) and the Old French Poem (F).*

The *Cursor Mundi* was edited by R. Morris, Early English Text Society, 1874-77. In this poem the cross story is found incorporated with the rest of the narrative in the following passages: ll. 1237-1432 (Seth's mission to paradise); ll. 6301-6368, 6659-6666, 6937-6946 (Moses); ll. 7973-8978 (David and Solomon); l. 15,961 ff. (Judas and his mother); l. 16,543 ff. (Crucifixion); l. 16,861 ff. (the Jews bury the three crosses); l. 21,347 ff. (the finding of the cross). These passages relating to the cross legend are, in most cases, quite distinct from the rest of the story, although they are inserted in their chronological order. In all probability the author of *CM* had before him a legend dealing exclusively with the cross story, which he incorporated with his longer narrative, inserting the several parts in their proper places in his history. This legend, whence the author of *CM* borrowed the cross story, or rather those portions which deal with the history of the wood from Moses, down to the finding of the cross by St. Helen, I believe that I have been fortunate enough to find in the following Old French poem.

MS. Français 763 (formerly 7181. 3) of the Bibliothèque Nationale in Paris, contains, foll. 267-277, an Old French poem (*F*) of 1783 lines on the history of the cross wood from Moses to the Crucifixion and on the finding of the cross. This MS., which dates from the fourteenth century, is mentioned by Bonnard<sup>1</sup>, p. 85, but he wrongly regards the poem on the cross as forming part of the longer poem, a metrical version of sacred

<sup>1</sup> Bonnard (p. 89) prints as a specimen the Sibilla episode, l. 932 ff.

history, which immediately precedes it in the MS. As the head librarian, Professor Delisle, to whom I applied for information, kindly informed me, the two are entirely distinct. I have since been able to procure a copy of the whole of the cross poem, of which I give an account below. That this poem<sup>1</sup> is the source of *CM*<sup>2</sup> is shown by the fact that not only is the narrative practically identical in both (cf. the following abstract), but that a large portion of the *CM* version corresponds almost line for line with *F*, as a glance at the specimens printed in the appendix<sup>3</sup> will show. Moreover, in a not inconsiderable number of instances the author has actually retained unaltered the rhyme words of his original. Compare the following:—

<i>F</i>	<i>CM</i>
355 De cedres, de pins, de lorie[r]s.	O cedre, o pine, and o lorrer. 8235
399 Et le chier propiciatoire.	Þe gilden oyle, þe propiciatori. 8281
427 Li face, qu'il est homs de pais.	For he sal be a man o pes. 8313
461-2 Li rois fit uenir Bersabee,	Forþi hir enterd Bersabe, 8341-2
Que ere sa femme et priuee.	Þe quen, his spuse, and his prive.
601-2 Qui est plantes entre les sorz	Þat planted was betuix þaa 8487-8
	flours,
Des aigues qui ont lou droit cors.	Þar þe stremis held þar curs.
611 De ci lai que li filz Marie.	Bituix and he quam bare Mari. 8497
617-8 Pour quant ce truisen parchemin,	Als written es in parchemin, 8503-4
Que ciz nasqui de cel pepin.	Þat it com ute o þat pepin.
869-7 Que nous n'an heussiens uostre	Þat þou þarfor lepe not in ire, 8800-02
ire.	
Li arbres de uostre iardin	Þe tre þat es in orchiard pin,
Mettroit toute l'ouuraige a fin.	Wald bringur were ful wel to fin.
939 Dou tref dit une prophecie.	Als wit a voice o propheci. 8904
1143 Ausinc dura iusque a complice.	Fra þe middai to complin. 16861
1283 Et moi et mon signor Anfire.	Me and mi lauerd sir Ansire. 21475
1307-8 'Amis,' dist la reigne Heleinne,	'Godd wat, freind,' þan said 21497-8
	Eline,

<sup>1</sup> The MS. of the French poem used by the author of *CM* contained, in a number of cases, more correct readings than MS. 763. Cf. notes on

pp. xxvi, xxix, and xxx.

<sup>2</sup> The author of *CM* was also acquainted with the Latin *Legend*, cf. p. xlv. <sup>3</sup> Cf. p. 63.

	' Quite seras et hors de peinne.'	' Pou sal be quite of al pi pine.'	
1371-2	Et ot molt glorieuse uoiz	And spak wit a blithful voice,	21551-2
	Saluale fust de [ <i>MS. fiten</i> ] la croiz.	pe tre pus hailsand o pe croice.'	
1409-10	Quant la dame oi la raison,	Quen sco had herd al pis resun,	21581-2
	Uers deu a fait une orison.	pan can sco mak hir orisun.	
1425-32	L'une laissai en la cite	pe tan sco left in pat cite,	21597-604
	Ou temple par auctorite ;	Als in stede of auctorite ;	
	Et l'autre em porta auec soi	pe toiþer lede hir wit, Eline	
	A sun fil Costantin, le roy.	Until hir sun, king Costantin.	
	Encontre li uont li baron	To mete hir yode mani barun,	
	O molt riche procession,	Wit gret and fair processiun,	
	En l'iglise sainte Sophie	Wit-in pe kirc of sant Soffie,	
	Ont la croiz si bien estableie.	par ha pai sett it richelie.	
1524	Et senefia cest cypres.	pat wel bitakend pat cipres.	21673
1543-4	Tant con facoit de ses mains	Toquils he heild his hend on	21693-4
	croiz,	croice,	
	Hauoit de sun puiple la uois [ <i>so</i>	Ai haid his aun folk pe voice.	
	<i>MS.</i> ].		
1706	Et li fondemens de clergie.	Fondement of ur clergi.	21739
1761-2	En Costantinoble et en France	In Constantinopil and in France	21795-6
	En a fait deus maintemonstrance.	Godd has mad mani mustrance.	

To these may be added the following, which will be found printed in Appendix II (p. 63):—

Cf. <i>F</i>	31-2	with <i>CM</i>	6303-4	Cf. <i>F</i>	223	with <i>CM</i>	8076
„	78-9	„	6355-6	„	257	„	8112
„	86	„	6367	„	270	„	8126
„	159	„	8007	„	288	„	8146
„	164-7	„	8015-18	„	303-4	„	8161-2
„	216-7	„	8069-70	„	325	„	8186

The following is an abstract of *F* and *CM*<sup>1</sup>:—

§ 2<sup>2</sup> (6301). Moses and the children of Israel having crossed

<sup>1</sup> *CM* also contains the early history of the cross wood, taken from the *Legend*.

<sup>2</sup> The paragraphs correspond to those of *Ca* and *A*. The portions

printed in italics are contained only in *F*, whilst those enclosed in square brackets are only found in *CM*. The numbers in round brackets indicate the lines in *CM*.



the Red Sea, came to *Elyn* [Syria], where they suffered greatly from want of water. On the following morning Moses saw the three rods standing round the spot where he had slept, but did not dare to pull them up. During the day they went further seeking water, and on the second and third mornings, the rods again appeared to Moses. He then knew that they betokened the Trinity and pulled them up. The bitter waters at *Raphindin*<sup>1</sup> were made sweet by the rods being dipped into them. Wherever Moses went, he always bore the wands with him, and they ever remained in flower and leaf.

§ 3 (6361). When he went up Mount Sinai, he hid them, and when he fasted, he put them in the ground. (6659) A tabernacle was made and the rods put in it. (6913) Moses died and was buried in an unknown spot by God Himself.

§ 4 (6937). Before his death he planted the rods in a secret place, where they remained until David's time. (7973) When David had ruled for *ten years* [about twelve years], an angel appeared to him and told him to cross the Jordan and to proceed to the country where Moses lay buried. There he should find the three rods brought by Moses from the place *where he had found them* [called Helim]. David obeyed, and finding the rods, recognized them at once. All three were growing from one stem which, above, separated into three branches. David drew them up and returned.

§ 5 (8055). On the way David turned aside to see a rich man who had been sick for many a day. At the sight of the rods he wept and was healed.

§ 6 (8069). Proceeding further, they met four Saracens all black and misshapen. Their strange appearance is described at some length. Kissing the rods, they at once became white and shapely, and returned to *the desert* [Ethiopia].

§ 7 (8133). David then came to a *fountain*<sup>2</sup> [mountain] where dwelt a hermit who had been afflicted with leprosy and other

<sup>1</sup> *Raphindin* is not mentioned in *CM*, but I think it not impossible that in the original MS. line 6347 ran: *Sipen put fand in Raphindin*.

<sup>2</sup> *CM* has the correct reading here. The other versions show that the reading *fontaine* in *F* is merely an error of the scribe's for *montaine*.



infirmities for *forty* [thirty] years. The night before he had dreamt that he was in paradise, and that David had *moistened* [washed] his body with a wand, and that he was healed by it. Soon after he awoke, David came near, and a flame, starting out of the rods, penetrated right into the hermitage. The leper, kissing the rods, was cured and accompanied David. They came to the Jordan and David took the rods in his hand. The waters parted aside, and all crossed over.

§ 8 (8191). Having arrived at Jerusalem, the king pitched his tent outside the town, and put the rods in *the hard ground* [in a cistern with lamps and men to guard them<sup>1</sup>]. Next morning they were so firmly rooted that they could not be pulled out [and David, seeing this, exclaimed that all nations ought to fear the Lord. As God Himself had planted the rods, he would not have them moved]. The spot was enclosed and a garden made, and a silver ring was put round the tree to strengthen the stem and also to measure its growth, a fresh ring being fastened round it every year for thirty years, and the old one being each time removed. David often walked and prayed under it.

§ 9 (8263). One day, whilst sitting under the tree, it occurred to David that he would build a temple. He was told by an angel that this task was not for him, the man of war, but for his son Solomon, the man of peace. After consulting with his queen Bersabe, he determined to make Solomon his heir, and he was therefore educated accordingly. He, too, loved the sacred tree, and often sat under its shade, learning many things under it. He became king after his father. In a vision he was offered the choice between three gifts—strength, riches, or wisdom. He chose the last. He gave judgement between the two women.

§§ 10–11 (8757). At the time when the temple was being

<sup>1</sup> This is taken from Meyer's Latin *Legend* (cf. Chapter III): '*reposit illas in cisterna quadam . . . appositi sunt quidam custodes et luminaria.*' In fact, for the whole of this passage (ll. 8206–8230), the author of *CM* has followed the Latin *Legend* as well as *F*. In accordance with the latter he has represented the rods as so

firmly rooted that they could not be moved, whilst from the *Legend* he took the entirely different reason for their being left standing: viz. that it was because God Himself had planted them there. It was from the *Legend* too that he borrowed David's exclamation at the sight of the miracle.

built, the tree began to wither, and people said it was dying of old age. The workmen, who had been seeking far and wide for a suitable beam, asked leave to cut the tree down, and Solomon, seeing no other course open to him, gave his consent. But when hewn and lifted to its place, it would not fit, and after the workmen had tried in vain for three days, the tree was laid in the temple together with the thirty silver rings, which were afterwards given to Judas. The builders found a tree suitable to their purpose the same day.

§ 13 (8871). After Solomon's time there came a priest with 700 [500] men and tried to take the holy tree away, but it could not be moved. Then the priest endeavoured to cut it with an axe, but it burst into a blaze and destroyed them all. The priest's name was *Arillus* [Cirillus].

§ 14 (8890). A lady, *Sebile* [Maximilla] by name, came to the temple to pray, and sat down, unawares, on the holy tree. Her clothes caught fire and she prophesied, whereupon the Jews seized and beheaded her. An angel came and bore her soul to heaven, and said that she was called Christian<sup>1</sup>. *The tree remained in the temple.* [The Jews thereupon threw the tree into a pool called 'piscina probatica,' but, in consequence of the miracles of healing performed there, they took it out again, and laid it as a bridge over the brook of Siloe, in order that the treading of sinful men's feet might destroy any virtue there was in it. After that, Sibeles came from afar to hear Solomon's wisdom. She would not cross by the tree, but after kneeling down in honour of it, she waded through the stream. After discussing many things with the king, she went home, and the tree lay there for many a day, but at the time of Christ's passion it was in the temple.]

§ 19 (15961). After the betrayal of Christ by Judas, the latter went home to his mother and told her what he had done. She replied that he would be shent—'Christ will be slain, but will rise again.' 'He will no more rise again than this boiled cock,' answered Judas. Scarcely had he uttered the words, when

<sup>1</sup> F, *Dit qu'ele ot nom crestienne*; CM, following the *Legend*, adds that CM, *And said pat cristian sco light.* she was the first martyr.

the cock rose out of the pot, more beautifully plumaged than before, and crew. This was the same cock that crew when Peter denied his Lord.

§ 15 (16,543). When Christ had been condemned, the Jews went to the temple to fetch the holy tree, which was lying there, in order to make the cross. But 200 men sent by Caiphas could not stir it, so a portion was cut off and the cross made within the temple itself. But when ready, it could not be moved, and Christ was therefore brought thither, and Himself carried it out. (16,859) After the crucifixion the cross blossomed from noon until evening. Joseph of Arimathia took the body and buried it. He would fain have taken the cross too, but the Jews refused to let him have it, and themselves secretly buried it together with the crosses of the two robbers.

§ 16<sup>1</sup>. When Constantine had received baptism [(21,347) In the night before a great battle a vision of the cross appeared to the emperor Constantine, on which was written: 'Herein shalt thou have victory.' He caused a similar cross to be made and borne before him in the battle, and thus gained the day. Then] he despatched two messengers, *Bensillas and Amphire*<sup>2</sup> [Benciras and Ansiers] to Jerusalem to his mother Helena. She had, at that time, a Christian goldsmith with her who owed money to a Jew. According to the terms of the agreement, the goldsmith was either to repay the money or to forfeit its weight of his own flesh. As he could not do the former, the Jew demanded the latter, and Constantine's messengers, who had now arrived in Jerusalem, were called upon to give judgement. Their decision was, as in other versions of the well-known story, that the Jew might take the money's weight of flesh, but must beware of spilling a single drop of blood. The Jew began to upbraid the messengers for

<sup>1</sup> This part of *CM* was also published separately, from the Fairfax MS., by Morris, in his *Legends of the Holy Rood*, p. 108.

<sup>2</sup> In *F* the second messenger's name is written *Amphire, Anfire*, in the nominative, as well as in the oblique case. The forms in *CM* are

interesting as they preserve the Old French difference between the cases, which the English author must have taken over unaltered from his original. They are: 21413 *Ansiers*, nom. (:messagers, plur.); 21443 *Ansiers*, nom. (:fers); 21475 *Ansire*, acc. (:ire).

their decision, but judgement was given against him. He then offered to show Helena where Christ's cross was, if she would remit the penalty imposed upon him. She granted his request, and allowed him time for the necessary enquiries. The place where the three crosses were buried being revealed, they were dug up and carried to the city, where the raising of a dead man to life showed which of them was the Holy Rood. It was then borne to the temple, and there they found the remainder of the beam from which the cross had been made, and which had been lying in the temple ever since the time of Christ's passion. A sweet odour from it filled the temple, and a learned Jew informed the queen what it was. Then she prayed to God to reveal to her what she should do with the beam<sup>1</sup> [cross], and an angel appeared and told her to cut it into four parts, one of which was to remain in the temple, the second to be brought to Rome, the third to be sent to Alexandria, and the fourth to be taken to Constantinople. She did as she was directed and placed the fourth part in the church of St. Sophia. Then follows a description of the virtues and symbols of the cross, &c., which is considerably shortened in *CM*.

§§ 17-18 (21,777). Helena sought also for the nails, and when they were found, she had *them fastened to* [a 'work' made of them for] Constantine's bridle. Wherever he rode, his bridle *emitted fire and flame* [had the brightness of fire], and many that saw it were converted. Constantine used the bridle thus for *four*<sup>2</sup> [three] years, after which time, his end drawing near, he took the nails from the bridle and put them beside the cross, and many miracles have since been wrought by them in Constantinople and in France. *One of the nails is now at St. Denis, together with the crown. 'I myself,' says the author, 'have seen and kissed them.'* [Now

<sup>1</sup> As the other versions (*R*, *A*, *H*) show, it was the remainder of the tree, which was lying in the temple, and not the cross, that Helena was directed to divide into four pieces. *CM* is therefore quite wrong. But even *F* is not free from confusion: the word *just* (the word employed just before in speaking of the beam

lying in the temple), is, it is true, used here (l. 1412), but a few lines further on (l. 1423) we read: *La croiz prant, jiii. pars en fit*. The mistake was a very natural one for a careless scribe to make.

<sup>2</sup> *CM* has here preserved the correct reading: *R*, *A*, and *H* all have *three years*.



the crown, together with the nails, is at St. Denis. This is the story of the cross, but others tell it differently, and say that it was a man named Judas, who found the cross, and that he was afterwards made bishop and called Quiriacus. And when he had found it the devil threatened him with vengeance.]

### CHAPTER III.

#### THE LATIN LEGEND AND THE VERSIONS DERIVED FROM IT.

##### § 6. *The Latin Legend.*

IN his *Geschichte des Kreuzholzes vor Christus* Meyer gives a full account of the earlier and simpler forms of the cross story, tracing its development and growth through six chief stages. The first five of these I shall pass over, proceeding at once to his sixth stage, which is represented by the Latin prose version termed by Meyer the *Legende*<sup>1</sup>, from which most of the later versions are derived. As this Latin *Legend* is also the source of most of the Middle English cross-poems (cf. § 7), and as, moreover, it is evidently related to *R* and the versions considered in chap. ii, I here give a brief account of its contents.

Adam, when weary of life, sent his son Seth to Paradise to ask for the promised oil of mercy. Instead of this, the angel gave

<sup>1</sup> In the following pages I shall refer to this simply as the *Legend*. It is printed in Meyer, p. 131; Suchier, p. 166; Horstmann, p. 465; and a portion of it in Mussafia, p. 197. On the two slightly different versions cf. Suchier, p. 526. Its popularity is attested by the considerable number of MSS. still existing, as well as by the numerous translations of it into most of the European languages which were made during the following centuries, and of which Meyer gives an account in his seventh and eighth groups. I subjoin a list of the MSS. of the Latin *Legend* so far as they are

known to me; no doubt others exist. In *London*: MSS. Royal, 8. E. 17 (13th cent.); 8. D. 4 (14th cent.); MS. Arundel 326 (15th cent.); Sloane MS. 289 (15th cent.); MS. Harley, 495 (15th cent.). *Oxford*: MS. Laud, 471 (13th cent.); MS. Bodley, 636 (15th cent.); MS. Rawlinson, A. 423 (15th cent.); MS. Douce, 88 (14th cent.); Queen's Coll. MS., 213 (15th cent.). *Munich*: Lat. MSS., 3433 (15th cent.); 27,006 (15th cent.); 11,601 (an abridged version, 14th cent.). *Vienna*: MS. 4373 (15th cent.).



him three pips from the tree, of the fruit of which Adam had eaten, and told him to put them under the tongue of his father, who would die within three days after his return. Seth did so, and buried his father in the vale of Ebron; and from the three pips there sprang three rods, of cedar, cypress, and pine, each one ell in length. They remained in Adam's mouth until the time of Moses, never increasing in size or losing their greenness.

When Moses had led the Israelites from Egypt across the Red Sea, he came with them to the vale of Ebron, where they encamped. In the evening the three rods, which were standing in Adam's mouth, appeared to them, and Moses, taking them, cried out, 'Truly, these three wands signify the Trinity.' A sweet fragrance filled the whole host, and they believed themselves already in the land of promise. Moses wrapped the rods in a clean cloth, and always carried them with him during his forty years' wanderings in the desert. And when any in the host were bitten by snakes or other poisonous reptiles, they were healed on kissing the rods.

At Meribah Moses struck the rock, and the water gushed forth, but he was told by the Lord that, as he had not sanctified His name, he should not lead the children of Israel into the land of promise. Recognizing that his end was near, Moses went to the foot of Mount Thabor (*var. lect.*, Oreb), and planted the rods. Excavating himself a sepulchre near them, he entered it and died.

A thousand years later David was exhorted by the Holy Spirit to go to mount Thabor (Oreb) in Arabia, to seek the rods which Moses had planted. David did so, the same sweet odour again manifesting itself when they were cut. On the return journey people afflicted with divers complaints were healed.

On his arrival in Jerusalem, David put the rods in a tank overnight, leaving lights and watchmen with them, but when he returned in the morning, he found that they had taken root and grown together. At the sight of this miracle, he exclaimed, 'Let all nations fear the Lord, for He is mighty in His works.' Unwilling to move what God Himself had planted, he surrounded the rods with a wall, and silver rings were put round the tree,

one each year for thirty years, to measure its growth. Under the tree David repented of the great sin which he had committed. Beginning to build the temple in expiation of his sins, he was told that not he, but his son Solomon was to erect it. When the temple was being built, the workmen, not finding a suitable beam elsewhere, cut the holy tree down and shaped it to a beam. But when cut, it would not fit, so Solomon commanded that it should be placed in the temple (*var. lect.* before the doors of the temple), as an object of veneration to all entering.

A certain woman named Maximilla, entered the temple and incautiously sat down on the sacred beam, when her clothes caught fire, and she began to prophesy, as in the other versions. The Jews having dragged her out of the city, stoned her, and she was the first martyr who suffered death for Christ's name.

The beam was then thrown into the '*probatica piscina*,' but, in consequence of the miracles performed there, the water being moved by an angel and the sick healed, they drew it out and placed it across the brook of Siloam (*trans torrentem Syloaticum*). There it lay until Sybilla, queen of the South, came to Jerusalem to hear Solomon's wisdom; she would not cross it, but drawing up her garments, waded the stream with naked feet and prophesied. The beam remained there until Christ's passion.

When Christ was condemned to death, one of the Jews suggested that they should take the royal tree, which lay outside the city. A third part of it was cut off, and the cross made from it, and when they had had the cross brought (*var. lect.*<sup>1</sup> had caused Simon, a Cyrenian, to bear the cross) to Calvary, Christ was crucified on it.

### § 7. *Versions derived from the Legend.*

The following English versions are directly derived from the *Legend* and preserve its characteristic features. They may therefore be regarded as forming a distinct group (the *Legend* group) as compared with the versions described in chapter ii.

(a) *Story of the Holy Rood*, printed in Morris' *Legends, &c.*, p. 62, from MS. Harley 4196, beginning, '*When Adam oure form*

<sup>1</sup> Cf. Meyer, p. 166, and Suchier, p. 199.

*fader dere.*' In this version, as also in the next (b), the author used the *Vita Adæ et Evæ*<sup>1</sup> as well as the *Legend*.

(b) *Canticum de Creatione*, edited from MS. Trinity Coll., Oxford, 57, by Horstmann, *Anglia*, i. 303, and reprinted in *Altenglische Legenden*, Heilbronn, 1878, p. 124. It begins, '*Jhesu Crist, hevene kyng*.'

(c) A version in long lines contained in the South English Cycle of Legends, and edited by Morris, *Legends, &c.*, p. 18 (from MSS. Ashmole 43, Harley 2277, and the Vernon MS.), and by Horstmann, in *The Early South English Legendary*, E. E. T. Soc., 1887, p. 1 (from MS. Laud 108). This version, which is to be found in a considerable number of MSS. (cf. the preface to Horstmann's edition) frequently differs in the arrangement of its various parts. Only the first 184 lines treat of the history of the wood previous to Christ, the remainder of the poem dealing with the Invention and Exposition of the Cross. Of these 184 lines the first 156 follow the *Legend* closely<sup>2</sup>; for the rest, 157-184, the author evidently borrowed from Jacobus de Voragine's *Legenda aurea*<sup>3</sup>.

Translations of the *Legend* in Old French prose and verse are numerous. Cf. P. Meyer, *Revue critique*, i. 222-3; Mussafia, p. 185; Meyer, p. 150 ff.; Berger, pp. 90, 182, 345, 353, 408, 425; P. Meyer, *Romania*, xv. 326; xvi. 252.

For the Provençal versions, cf. Meyer, pp. 131, 150; Suchier, p. 166; A. Graf, *Giornale di filologia romanza*, iv. 99.

Other versions, also derived from the *Legend*, in German, Swedish, Icelandic, Italian, and Cornish, are described by Meyer, p. 149 ff. To these may be added the Irish version, published by Schirmer, p. 7.

<sup>1</sup> Cf. *Abhandlungen der k. bayer. Akad. d. Wiss.* I. cl. xiv. Bd. 1879, p. 187.

<sup>2</sup> But cf. note, p. xxxvii.

<sup>3</sup> Meyer, p. 151, further mentions a prose *Lyff of Adam and Eve*, printed by Horstmann, *Altengl. Legenden*, p. 220. This only deals with the Adam period, but, as Meyer points

out, the author of it used the *Legend* as well as the *Vita Adæ et Evæ*.

We also find a distinct reminiscence of the *Legend* in the *York Mystery Plays*, ed. L. Toulmin Smith, p. 339, where the cross is made of the tree

'*þat laye overe þe lake,  
men called it þe kyngis tree.*'

## CHAPTER IV.

## RELATION OF THE ROOD-TREE VERSIONS TO THE LEGEND AND TO EACH OTHER.

§ 8. *Relation of the Rood-tree group to the Legend.*

THE versions considered in the foregoing chapters obviously fall into two groups: the one comprising the *Legend* and the versions directly derived from it (cf. § 7); and the other, the *Rood-tree* group, consisting of *R*, *Ca*, *A*, *F*, and *CM*<sup>1</sup>. The members of the latter group, whilst differing considerably amongst themselves, possess a number of features in common which distinguish them from the *Legend*, and justify us in assuming that they are ultimately derived from a common original, in which these distinguishing features already existed, and to which I shall, in future, refer as *X*. At the same time there are points of agreement between the two groups which show that the *Legend* and *X* are, in some way, connected with each other. In investigating this relationship the chief questions to which an answer must be sought, are: Is the *Legend* derived from *X*, or vice versa? Or do they both come from a common source? Meyer, p. 156, is of opinion that *X*, or rather, the members of the *Rood-tree* group then known to him<sup>2</sup>, are a later development from the *Legend*; but I shall endeavour to show that neither of them is borrowed from the other, the features which the two groups possess in common being due to their common source.

The main points of agreement are the following:

(1) The rods are found by Moses<sup>3</sup>, who always carries them about with him and performs miracles by their means.

(2) David, commanded by God, goes in search of the rods and brings them to Jerusalem.

<sup>1</sup> On the position of *H*, cf. § 3.

<sup>2</sup> *R*, *Ca*, and *F* were, of course, not known to Meyer. The other three members of the group, *Db*, *A*, *CM*, he

regards as derived from the *Legend*.

<sup>3</sup> In the earlier forms of the Cross-wood story, Meyer's first five stages, no mention at all is made of Moses.



(3) They are placed overnight in a spring or tank, and in the morning have taken root and are left there.

(4) They grow together, forming a single tree, round which silver rings are fastened every year for thirty years.

(5) The tree, when cut down, proving unsuitable for use in the temple building, is laid in the temple.

(6) The Sibylla-Maximilla episode.

(7) At the crucifixion a portion of the tree is cut off and the cross made therefrom.

The chief points which, on the other hand, distinguish the *Rood-tree* group from the *Legend*, are shown by the following table :—

*Legend.*

1. The cross-tree story is brought into connexion with the Adam legend.

2. Moses finds the rods in the vale of Hebron in the evening. They are standing in Adam's mouth. When they are drawn out by Moses, a sweet fragrance fills the whole place. He wraps them up in a clean cloth.

3. Those bitten by snakes are healed by the rods. Moses strikes the rock<sup>3</sup> and water gushes forth.

4.

*Rood-tree group.*

The history begins with Moses (*Db* and *CM* borrow here from the *Legend*).

After crossing the Red Sea the Israelites suffer from want of water. The three rods appear to Moses, standing round his bed on three<sup>1</sup> successive mornings and in three different places (on the second occasion in Elim<sup>2</sup>, on the third in Rephidim). Not until the third morning does Moses dare to pull them up.

The bitter waters at Rephidim<sup>4</sup> are made sweet by the rods.

When Moses ascended Mount Sinai, he put the rods in water (*Ca*, *Db*), or hid them (*CM*, *F*).

with the Cross-story and is obviously taken from some other source.

<sup>4</sup> Rephidim is confused with Marah (*Exod.* xv. 23).

<sup>1</sup> Reduced in *R* to two.

<sup>2</sup> Cf. note on p. 37.

<sup>3</sup> In *CM* (l. 6391) the striking of the rock is mentioned, but it is not brought into any sort of connexion



5. A thousand years later, at the bidding of the Holy Spirit, David went to Arabia to Mount Oreb, where he found the rods. A fragrant odour again filled the place.

6. The miracles performed by the rods during David's homeward journey to Jerusalem are only briefly hinted at: *regrediente David occurrerunt ei diversis morborum generibus oppressi qui virtute sancte crucis salvabantur.*

7. The rods planted over night are not removed next day because God Himself had planted them, and had performed a miracle on them.

8. Under the tree David repented of the great sin which he had committed.

9. The holy tree, proving unfit for use as one of the beams of the temple, *artifices perquisierunt trabem idoneam.*

In the tenth year of his reign, an angel appeared to David, bidding him cross the Jordan to find the rods. In the morning he saw them standing round his couch. In answer to his prayer God revealed to him that these were the rods he had been sent to fetch (*Ca*, *Db*, shortened in *F*, *CM*).

The miracles are specified: (i) Roxilus (Ioxilus, &c.) is healed. (ii) A varying number<sup>1</sup> of black men are made white. (iii) A leper, dwelling in a mountain cave, prophesies David's coming, and is healed by a flame which, issuing from the rods on David's approach, consumes the leprosy<sup>2</sup>.

The rods planted over night are not removed next day because they had taken such firm root that it was impossible to pull them out<sup>3</sup>.

The holy tree, proving unfit for use as one of the beams of the temple, the workmen find another one *that very same day.*

<sup>1</sup> Probably the original had 'four,' as in *Ca*, *F*, *CM*.

<sup>2</sup> The third miracle is very slightly altered in *F*, *CM*.

<sup>3</sup> The version in the *South English*

*Legendary* (cf. § 7 c) agrees in this point with the *Rood-tree* versions, the other English members of the *Legend* group (§ 7 a and b) follow the *Legend*.

10.

The thirty silver rings are deposited in the temple and afterwards given to Judas.

11.

Cericius (Ciritius, Orifeus, &c.) tries to remove the beam from the temple, but is burnt (wanting in *Db*).

12. The Jews stone Maximilla to death. She is the first martyr.

The Jews torture Sibylla<sup>1</sup> and cast her into prison; an angel comes to comfort her and tells her that she shall henceforth be called Susanna. She is put to death (*R*, *Ca*, *A*). *Db* mentions only the prison, not the angel; whilst in *CM* and *F* there is no prison, but the angel comes and tells her that she shall be called 'Christian.'

13. The beam is thrown into the piscine. Removed thence on account of the miracles, it is used as a bridge, which Sibylla refuses to cross. It remains there until the time of Christ's passion.

The beam remains in the temple until the time of Christ's passion (altered in *Db* and *CM*).

14. *Pergentes continuo Judei extra civitatem* (where the beam was still lying over the brook) *tertiam partem trabis sancte inciderunt et fecerunt inde crucem dominicam*.

A large number (300 *R*, *Ca*, *A*, 200 *F*, *CM*) of Jews sent by Caiaphas to fetch the tree out of the temple, cannot move it. A third part is therefore cut off, the cross is made in the temple, and Christ Himself carries it out (altered in *Db*).

15.

The cross and nails are found by Helena, &c. (wanting in *Db*).

<sup>1</sup> The author of *CM*, following the *Legend*, has altered to Maximilla.

Of these differences between the two groups one of the most important is the fact that, in the *Rood-tree* group, the tree remained lying in the temple from the time of Sibylla's (= Maximilla's) death to that of Christ's passion, whilst in the *Legend*, it was thrown into the piscine and afterwards served as a bridge which Sibylla, queen of the South, refused to cross. That the *Rood-tree* group, in one respect at least, represents the original most faithfully, is evident. The two prophetesses of the *Legend*, the Maximilla, who sits on the tree, and the Sibylla, who will not cross the bridge, are really one and the same person; so that these two incidents in the *Legend*, although entirely differentiated in form, are in fact a repetition of what, in the original tradition, was but a single one: namely, that Sibylla, queen of Sheba<sup>1</sup>, on seeing the tree, prophesied concerning it. This double introduction in the *Legend* of what was originally the same incident, is obviously the result of the amalgamation of at least two distinct versions of the story: in the one, the tree was seen by Sibylla in the temple and she prophesied there concerning it; and in the other it was used as a bridge, which Sibylla refused to cross<sup>2</sup>. As both prophetesses had the same name, Sibylla, the author of the *Legend*, when he combined the two, altered it, in the first instance, to Maximilla in order to avoid repetition. The *Rood-tree* group, in which only one prophetess appears, has, in this respect, obviously preserved the older form of the tradition, and cannot therefore have been derived from the *Legend*.

In another point, too, the *Rood-tree* group seems to me to represent the original more faithfully: viz. in that, after the Sibylla-Maximilla episode, the wood remains in the temple, and is not thrown into the piscine. In a Greek version (fourteenth or fifteenth century) published by Gretser, *De sancta Cruce* (cf. Meyer, p. 156), the wood, after proving unsuitable for use as a beam,

<sup>1</sup> On the identification of the queen of Sheba with the Sibylla, and on her prophecy concerning the cross, cf. Hertz, p. 19 ff.

<sup>2</sup> As in the *Rationale divinatorum officiorum* of Johannes Beleth, the

*Legenda aurea* of Jacobus de Voragine, &c., where the tree, proving unsuitable for use as a beam of the temple, was made to serve as a bridge, which the Queen of Sheba worshipped and would not cross.

is placed in the temple and serves as a seat. The queen of Sheba refuses to sit upon it, but full of the spirit of God, prophesies who should die thereon. Solomon has it set up facing the east, and it remains there until the time of Christ's passion. There is evidently a close relationship between this and the Sibylla-Maximilla episode, the beam being here used as a seat, which is not the case in any of Meyer's earlier groups. We have, in fact, in this Greek version, the Sibylla-Maximilla episode in an earlier stage of its development than in the *Legend* or the *Rood-tree* group: The prophetess is still the queen of Sheba<sup>1</sup>, and has not yet become a simple lady, whilst her refusal to seat herself on the tree, which may be compared to the refusal to cross the bridge, is obviously older than the fire and the martyrdom in the latter. Meyer, it is true, thinks that the elements of the Greek version are borrowed from the *Legend*, but it seems to me that they are unquestionably earlier, and that the episode in the *Legend* and *Rood-tree* group is a later development from some such earlier form. We have no reason for supposing that this earlier form did not also agree with the Greek story in representing the tree as afterwards remaining in the temple, whence we may conclude that the *Rood-tree* group is here again more original, and cannot therefore be derived from the *Legend*, the author of which, in representing the beam as being thrown into the piscine, has followed some other source.

The absence of the Adam part of the story from the *Rood-tree* versions may be adduced as further confirmation of the view that they are not derived from the *Legend*. Against this it might be urged that the author of *X*, the original of the *Rood-tree* group, possibly found the Adam part in his source, but purposely cut it out. That is not impossible, but the circumstances attending the finding of the rods by Moses in the *Rood-tree* group, which have no connexion at all with Adam<sup>2</sup>, seem to me to militate against such an assumption.

<sup>1</sup> As to this point I rely on Meyer's account (p. 156), as I have not access to the edition quoted.

<sup>2</sup> In the *Legend* they appear to

Moses where they had remained since Adam's time, viz., standing in Adam's mouth.



Other evidence in the same direction is afforded by the relative age of the two. Whilst there is nothing to prove that the *Legend* was composed before the end of the twelfth or in the thirteenth century<sup>1</sup>, the MS. in which *R* is preserved (MS. Bodl. 343), written about 1150-1175, separated as it is from *X* by at least one intermediate link (cf. § 9), shows that the original of the *Rood-tree* group cannot have been composed later than during the early part of the twelfth century<sup>2</sup>. In fact it was probably written as early as the beginning of the eleventh century (cf. § 19).

That the *Legend* is a later development of *X*, the original of the *Rood-tree* group, is, on the other hand, very improbable. The fuller and more detailed character of the latter renders it very unlikely that it can have been the source of the *Legend*, which does not bear the stamp of having been condensed from a more detailed version.

As neither of the two is derived from the other, the *Legend* and *X* must have been borrowed from some common source. This source must have already possessed all those features which have been enumerated above as being common to the two groups. The history of the Cross-wood had been brought into connexion with Moses, but not with Adam. At God's command David went in search of the rods, &c. The Queen of Sheba, who, having come to hear the wisdom of Solomon, saw the tree in the temple, refused to sit upon it, and prophesied concerning it, had already become a simple lady, who, entering the temple to worship, inadvertently sat down on the tree, and when it suddenly burst into flames, prophesied and was put to death.

<sup>1</sup> The earliest known MS. belongs to the thirteenth century, to which period Meyer (p. 130) seems to assign its composition (*diese Form der Sage muss vor dem Ende des XIII. Jahrhunderts entstanden sein*), whilst Rohde (cf. Suchier, p. 621) takes the end of the twelfth century to be the earliest possible date of its production (*frühestens am Ende des XII. Jahrhunderts*).

<sup>2</sup> The Cambridge MS. also belongs to the twelfth century; and the Jesus

MS. of the Judas story, written before 1200, presupposes the existence of *X*. This important fact, that a fully developed Cross-legend, treating the history of the Cross-wood from Moses to Christ, existed in the first half of the twelfth century, perhaps early in the eleventh—in point of time, as early as, or earlier than, Meyer's first and simplest stages—will have to be taken into account by future reconstructors of the history and development of the Cross-wood legend.



That the history of the rods under Moses is entirely different in the two groups may be explained by assuming that, in the common source, no details were given as to how or where the rods were found, the authors of the *Legend* and *X* filling out the details independently. The former, who added the Adam part from some other source, naturally made the rods appear where they had originally sprung up, viz., in Adam's mouth, whilst the author of *X*, borrowing his background from the Bible narrative (Exod. xv. 22, 27, and 23-25, &c.), connected the finding of the rods with the search of the Israelites for water. The different circumstances of time and place attending the later finding of the rods by David, follow naturally from the different circumstances of their first appearance.

Most of the other points of divergence between the *Rood-tree* group and the *Legend* (cf. nos. 4, 6, 9, 10, 11, 12, 14, 15, in the above list of differences) consist in additional incidents and details in the former which are not found in the *Legend*, and which, as has been already pointed out, serve to show that the *Legend* cannot well be a later development from *X*.

As that portion of the story which treats of the cross under Constantine, forms no part of the *Legend*, I have hitherto passed it over. Before, however, proceeding to the consideration of the relation of the various members of the *Rood-tree* group to each other, it will be well to point out briefly the characteristic features of this portion of the history in the *Rood-tree* group as compared with other versions of the St. Helena legend. Constantine's victory and the actual finding of the cross, round which elsewhere the chief interest centres, is passed over altogether (the account given in *F* and *CM* we must, for other reasons, regard as an interpolation), and instead of it we have a detailed account of what Helena did with the remainder of the tree which she found still lying in the temple. The use to which Constantine put the holy nails also seems peculiar to our group. Elsewhere their object was to secure victory, but the *Rood-tree* versions, taking a more monkish view of the matter, represent him as travelling about for three years converting people to Christianity by their help, at the end

of which time he returned to Constantinople and deposited the nails by the side of the cross.

§ 9. *Relation of the members of the Rood-tree group to each other.*

With regard to the relation of the members of the *Rood-tree* group to each other, it has already been pointed out that *A* is translated from *κa* (cf. p. xiii), and *CM* from *F* (cf. p. xxiv); there only remain, therefore, *R*, *κa*, *Db*, and *F*. That *R*, although preserved in so old a MS., cannot have been the source of any of the others, is obvious, as a mere glance at its contents is sufficient to show. Nor is it necessary to give any detailed proof that neither of the two younger versions, *F* or *Db*, can be the source of the other. The only remaining possibility is that *κa* is the original from which one or more of the others are derived. This question has already been answered in the affirmative on page xiv, where the opinion has been expressed that *κa* is, to all intents and purposes, the source, not only of *Ca*, *A*, and *H*, but also of all the other members of the *Rood-tree* group, and is practically identical with *X*<sup>1</sup>. It is, of course, not easy to give a definite proof of this, but the fact that all the essential features which an examination of the existing versions shows *X* to have possessed, are found in *κa*, whilst, on the other hand, nothing in *κa* militates against this assumption, is a strong argument in its favour.

The two younger versions, *Db* and *F*, which are quite independent of each other, have, whilst preserving the main outlines of *X*, undergone considerable alteration, incidents having been modified or omitted, portions of the story replaced by borrowings from entirely different sources, and the whole shortened.

<sup>1</sup> That is: *X* was a version identical, on the whole, word for word with *κa*. As however the *manuscript κa* (from which *Ca*, *A*, *H* came) was not identical with, but was itself a copy (probably with intermediate links) of the original *manuscript, X*, from which *all* the members of the group are ultimately derived, it may be assumed to have exhibited slight divergencies (omis-

sions, &c.) from *X*, such as are usually found when any work passes through the hands of a number of scribes. Thus, for instance, in both *R* and *F* (*CM*), David crosses the Jordan without boats, and the agreement of these versions renders it probable that this incident, although wanting in *κa*, was contained in *X*.

*Db* took the Adam-Seth part from the *Legend* and prefixed it to the narrative of *X*; the scene of the first appearance of the rods he laid in the vale of Ebron, Adam's burial place, as in the *Legend*, but the manner of their appearance (they are found standing round Moses' bed) he borrowed from *X*. The incidents following Sibylla's martyrdom have been quite altered in *Db*, being evidently borrowed from some other version. As Meyer (p. 155) suggests, the author probably used the account of Jacobus de Voragine, in whose *Golden Legend* the incidents follow each other thus: the beam, proving unfit for use in the building of the temple, was placed as a bridge over a pool. The queen of Saba would not walk over it, but worshipped it. According to another account, says Jacobus de Voragine, the queen saw the tree *in domo saltus*. On her prophesying that one should be hung on it, through whose death the kingdom of the Jews would be destroyed, Solomon had it buried in the ground. The *probatice piscina* was afterwards made on this same spot, and at the time of Christ's passion the wood floated to the top and the cross was made of it.

The author of *Db* evidently followed this account, but amplified it by making Solomon place the tree as an object of veneration in the temple, where it remained until the reign of Abia, in whose days it was dragged thence and buried in the ground. This episode is apparently found nowhere else. At the end of his account, Jacobus de Voragine merely states that the Jews seeing the wood floating in the piscine, took it, and made the cross of it. The author of *Db*, returning to the version of *X*, says that a third part of the tree was cut off and made into a cross, and that Christ Himself afterwards bore it to Calvary. The finding of the cross is omitted.

The most important alterations in *F*, apart from the modification or omission of individual incidents and general shortening, are the following. The detailed description of the Ethiopians who were made white, has been inserted, no doubt, by the author of *F*. Additions have also been made to the Solomon part of the story. The Judas legend, which in *X* probably followed, as an

independent appendix, at the end of the whole, has been inserted in its proper place. The blossoming of the cross after the crucifixion and the burial of Christ by Joseph of Arimathia is another addition. The introduction of the Shylock episode (Helena's goldsmith, his Jewish creditor, the judgement given by Constantine's messengers, and the finding of the cross by the Jew), which is found in no other version, is without doubt due to the author of *F*, as is also the description of the virtues and symbols of the cross, and the mention of St. Denis at the end.

It has already been pointed out (p. xxiv, note) that the author of *CM*, whilst following *F* as his source, was also acquainted with the *Legend* and occasionally used it. Thence he took the Adam-Seth episode, which he did not find in *F*. The incidents which follow the martyrdom of Sibylla (l. 8923 ff.), as well as the name *Maximilla*, he also borrowed from the *Legend*. Lines 8206-8230, too, of *CM* betray influence of the same source (cf. note to p. xxvii).

*R*, although in many of the details it follows *X* more closely than either *Db* or *F* (*CM*), has undergone more radical changes than any other member of the group. Scarcely a single incident has been left untouched, almost all of them having been greatly expanded, partly by the addition of further details and the introduction of new actors, and partly by the dialogues which have frequently taken the place of the concise, somewhat bare narrative of the original. Most of the episodes have, in consequence, grown to at least twice, in some instances four, even seven times their original length. Entirely new episodes have also been inserted, the most striking instance of which is the story of the interviews between Moses and David and the former's servant Robii<sup>1</sup>, which

<sup>1</sup> The invention of this story may perhaps be accounted for by assuming that the author had a MS. before him in which the portion narrating the planting of the rods by Moses and the finding of them by David, was lost. Seeing the names of Moses and David as successive possessors of the rods in close juxtaposition, but without any hint as to how the latter passed from one owner to the other, he assumed

them to have been contemporaries, and accordingly filled up the gap by making them meet at Robathi, and inventing the Robii episode. He elsewhere shows how scanty his knowledge of biblical history was: cf. p. 22<sup>15</sup>, where David's reign is made to last over 700 years, and p. 32<sup>25</sup>, where only one robber is spoken of as having been crucified with Christ.



occupies nearly 150 lines and is, in great part, taken up by dialogues. Other instances are the account of David's visit to the Ethiopians' houses, and the continuation of the Sibylla episode.

The question here arises, To whom are all these amplifications and additions in *R* due? Are they the work of the English author, or did he find them in his Latin original (cf. § 20)? I think the latter: there seems good reason for assuming the existence of a Latin version intermediate between *X* and *R*, which already contained the characteristic peculiarities of *R*. In addressing the sick man, Roxilus (p. 14<sup>22</sup>), Moses uses the Latin vocative *Roxile*, which may be reasonably taken as proof that the dialogue, which is peculiar to *R*, already existed in its Latin original, and that the English author, who elsewhere (p. 14<sup>14</sup>, 14<sup>23</sup>) writes *Roxilus*, in translating Moses' speech, retained the Latin vocative form unaltered. But there is no reason for doubting that the same author who amplified the Roxilus episode by the introduction of the dialogue, at the same time added the other details which distinguish the episode in *R*. And what holds good of the Roxilus episode, may be taken to hold good for the rest. Hence it will not be too hazardous to assume that the additions and amplifications which are so characteristic of *R*, were not invented by the English author, but were found by him in his Latin original. Other isolated forms serve to confirm this: *to Arabiam* (p. 4<sup>28</sup>) presupposes a Latin *ad Arabiam*, and must have been taken by the English author from his Latin original, which, we may infer, contained an account of Moses' journey to Arabia, an episode only found in *R*. It is only in *R* that Sibylla is described as having been a *meretrix* (p. 26<sup>12</sup>), and here again, the use of the unaltered Latin word, instead of the English *myllestre*, shows that this alteration had already been made in the Latin original.

It has already been mentioned (cf. p. xiii) that in *X* the story of the Cross was probably followed immediately by the Judas story, as in *Andrius*. As this did not form a part of the Cross-legend proper, but merely followed in the MS. as an independent story, it might easily happen that in some of the MSS. copied



from *X*, it should be omitted. Hence we find no trace of it in *R*. In *D<sub>b</sub>*, which ends with the crucifixion, and in *Ca*, which is fragmentary, it is naturally wanting. The other *Rood-tree* versions, *CM*, *F*, *H*, either have it or show traces of it (cf. p. xiii). The Latin version<sup>1</sup> of the Judas story is found independently in a number of MSS. It was edited from a MS. belonging to Dr. Ginsburg, by Dr. E. Maunde Thompson, in the *Journal of the British Archaeological Association*, vol. xxxvii. (1881), p. 241. I have printed it (p. 68) from a late twelfth century MS. (MS. 4, Jesus Coll. Oxford) with variant readings from two other MSS.

In these MSS., as well as in *Andrius*, the interview between Judas and his mother is preceded by a brief abstract of the history of the Cross-wood, beginning with Moses, which is evidently epitomized from *X*.

Similar tales of a cock being brought to life again are met with elsewhere, though not in connexion with Judas. Cf. Mussafia, p. 206; R. Köhler and F. Wolf in Ebert's *Jahrbuch für romanische und englische Literatur*, iii. (1861), pp. 58 and 67; R. Köhler, *Göttingische gelehrte Anzeigen* (1869), p. 764; E. M. Thompson, l. c. p. 239.

## CHAPTER V.

### ON THE LANGUAGE OF THE HISTORY OF THE ROOD-TREE.

#### § 10. *The accented vowels.*

OE. *æ* remains as a rule unaltered; occasionally it appears as *e*, the proportion being about fourteen *æ*'s to one *e*. In a few instances OE. *æ* is represented by *a*; this is invariably the case with the word *water* 2<sup>1</sup>, &c. (ten times), where the *a* is, no doubt, due to the influence of the initial *w*<sup>2</sup>. In *almihtiz* 6<sup>19</sup>, &c. (seven times), besides *ælmihltiz* 6<sup>17</sup>, &c. (three times), the *a* is due to the influence

<sup>1</sup> An Irish translation of the Judas story occurs in the *Leabhar Breac*, Dublin, 1876, p. 222, col. 1, l. 36.

<sup>2</sup> In *wæs*, *hwæt*, *cwæð*, which are written with *æ*, the *w* has had no such

influence. In the *Ancren Riwe*, in which OE. *æ* is ordinarily represented by *e*, we find *a* after *w*: *þet*, *efter*, &c., but *hwæt*, *was*, *water*.

of *all*. *Hafst* 8<sup>19</sup>, 14<sup>11</sup>, besides *hæfst* 14<sup>30</sup>, &c., owes its *a* to the dissyllabic form *hafest* 16<sup>30</sup>, 28<sup>13</sup> (OE. *hafast*). The other instances, *mazenæ* 20<sup>32</sup> and *togadere* 22<sup>6</sup>, are perhaps mere scribal errors. In *bead* (for *bæd*) 10<sup>6</sup>, 20<sup>16</sup>, we find *ea* written.

OE. *a* (*o*) before nasals appears both as *a* and *o*. Leaving out of consideration *and* (conj. and prefix), which when written out, is always spelt with *a*, the *o*'s predominate in a proportion somewhat exceeding five to four. Before *n*, *nn*, *o* is much more frequent than *a* (*mon*, which occurs twenty-six times, is always spelt with *o*). Before *nd* (with the exceptions mentioned), *o* slightly preponderates. Before *ng* the *a*'s and *o*'s are evenly balanced, whilst before *nc*, *a* predominates. Before *m*, *a* is more frequent: *lichame* (sixteen times) is regularly written with *a*, *nome* (OE. *nama*) and *from* are always spelt with *o*. In *þeonon* 2<sup>10</sup>, besides *þonon*, *þanon*, the root-vowel has been influenced by *heonon*. Note also *ðænon* 20<sup>15</sup>.

OE. *e* is generally represented by *e*. Sometimes *æ* is written for it: *wæz* 14<sup>19</sup>, *hælpen* 14<sup>31</sup>, *wæras* 18<sup>8</sup>, &c.

OE. *i* remains unaltered. In *wunstræn* 2<sup>10</sup>, *wullæ* 16<sup>23</sup>, *wullen* 28<sup>2</sup>, *nuste* 16<sup>8</sup>, *nutennesse* 16<sup>8</sup>, &c., the *u* (= *ü*) is due to the influence of the *w*.

OE. *o* remains unaltered. The forms *marezen* 2<sup>10</sup>, *mærezen* 22<sup>1</sup>, &c., are from the OE. by-forms *margen* and *mergen*. *Durstæ* 26<sup>11</sup>, &c., which has taken the place of the West Saxon *dorste*, owes its *u* to the pres. pl. *durron*.

OE. *u* is preserved unaltered.

OE. *y* (umlaut of *u*) appears both as *y* (rarely *i*) and as *u* (= *ü*). Instances of both are numerous: e. g. *-cynnes* 12<sup>10</sup>, *cun* 22<sup>8</sup>; *bryne* 26<sup>32</sup>, *brune* 12<sup>5</sup>, 26<sup>13</sup>; *gylt* 12<sup>7</sup>, *agult* 24<sup>20</sup>; *fyrht* 12<sup>2</sup>, *furhte* 10<sup>20</sup>; *wellspryngæ* 4<sup>10</sup>, *welsprunges* 2<sup>3</sup>; *syngode* 16<sup>8</sup>, *sungode* 12<sup>6</sup>; *ifylled* 4<sup>25</sup>, *fulden* 4<sup>26</sup>, &c. We also find this *u*, by the side of *y*, as the representative of OE. *y* from other sources: e. g. *clypoden* 4<sup>3</sup>, *clupode* 18<sup>28</sup> (OE. *clipian*, *cliopian*, *clypian*); *mycel* 8<sup>14</sup> &c., *mucel* 4<sup>20</sup>, &c.; *sulle* 10<sup>20</sup> (OE. *sellan*, *syllan*); *dyde* 8<sup>6</sup>, &c., *duden* 2<sup>16</sup>, &c.; *styde* 24<sup>31</sup>, *stude* 22<sup>3</sup> (cf. note to 22<sup>3</sup>).

OE. *ea* is regularly preserved before *ld*: *anwealdæ* 6<sup>22</sup>, *heald* 14<sup>7</sup>, &c. Only in one instance do we find *æ* written: *heldan* 8<sup>10</sup>. It

is also preserved before *lf*: *dealf* 2<sup>19</sup>, *healfe* 26<sup>3</sup>, &c. Before *ll*, on the other hand, it is generally represented by *a*: *eall* only occurs four times (24<sup>23</sup>, 26<sup>2</sup>, 26<sup>7</sup>, 28<sup>19</sup>) as compared with about fifty instances of *all*; further *feallæn* 8<sup>34</sup>, *fallen* 12<sup>30</sup>. Before *r* + consonant *ea* remains unaltered: *gearwode* 2<sup>14</sup>, *wearð* 4<sup>2</sup>, &c. (forty-five times). Only in two instances is *a* written: *swartnysse* 16<sup>27</sup>, *sigelharwon* 16<sup>17</sup>. Before *h* and *x* I have noted twenty-three instances of *ea* and seven of *æ*: *iseah* 2<sup>13</sup>, *astreahste* 20<sup>16</sup>; *æhtæ* 6<sup>1</sup>, *astreahste* 12<sup>8</sup>, &c.

OE. *eo* has been preserved unaltered. In *isih* 10<sup>12</sup> (imperative, OE. *geseoh*) the change is due to the influence of the *h*. *Hoefenun* 14<sup>29</sup> is a mere slip of the scribe's.

OE. (West Saxon) *ie*, later *y* (umlaut of *ea*) generally appears as *y*: invariably so in *gyrd* (over forty times). Occasionally we find *e*: *ferd* 2<sup>13</sup>, &c. (six times), *werne* 18<sup>2</sup>, &c., besides *fyrð* 4<sup>2</sup> (once), *yldestan* 22<sup>21</sup>, *cwylmdon* 30<sup>6</sup>, &c.

OE. *ie*, *y* (umlaut of *eo*) appears as *y* (*i*): *gyrnende* 6<sup>21</sup>, &c., *isihst* 8<sup>22</sup>, &c.

OE. *ā* remains unaltered, there being no trace of the change to *o*. In *æhte* (=OE. *āhte*) 8<sup>4</sup>, <sup>5</sup>, it appears as *æ*; cf. *ahte* 30<sup>3</sup>.

OE. *ǣ* (=Germanic *ǣ*) appears both as *æ* and *e*, the former predominating in about the proportion of three to two: *spǣce* 12<sup>29</sup>, *spece* 8<sup>33</sup>, &c.

OE. *ǣ* (=Germanic *ai*) is almost invariably written *æ*. Only a few isolated instances of *e* occur: *nefræ* 8<sup>6</sup>, *arerde* 10<sup>12</sup>, *mende* 26<sup>19</sup>, *del* 34<sup>6</sup>. Cf. also *deales* 32<sup>1</sup>, *aleaden* 12<sup>1</sup>, and *arest* 32<sup>27</sup>.

OE. *ē* is generally preserved; occasionally it is written *æ*: *swætnesse* 4<sup>19</sup>, *sæcan* 32<sup>9</sup>, &c.

OE. *ī*, *ō*, *ū* remain unaltered.

OE. *ȳ* (uml. of *ū*) appears both as *y* and *u*, both spellings occurring with equal frequency: e.g. *fyrenne* 'fiery' 12<sup>2</sup>, *furenne* 10<sup>26</sup>; *untymdest* 12<sup>28</sup>, *bitunon* 22<sup>4</sup>; *biclyside* 26<sup>23</sup>, *biclysdon* 28<sup>7</sup>; *cyddon* 24<sup>12</sup>, *cuddon* 22<sup>33</sup>, &c.

OE. (West Saxon) *ȳe*, later *ȳ* (umlaut of *ēa*) occurs most frequently as *y* (*i*): *iherde* 10<sup>5</sup>, &c. Somewhat less frequently it is written *e*: *iherde* 16<sup>7</sup>, &c. Once it appears as *u*: *iherde* 28<sup>29</sup>.

OE. *īe*, later *ȳ* (umlaut of *ēo*): *ansyne* 4<sup>14</sup>, 6<sup>11</sup>, 26<sup>2</sup>, *anseone* 18<sup>10</sup>, *onliht* 14<sup>8</sup>.

OE. *ēa* and *ēo* are preserved unaltered. Note the isolated spelling *ræd* (OE. *rēad*) 2<sup>5</sup>, 12<sup>12</sup>. The OE. *lēoht* 'a light' appears as *liht* 12<sup>29</sup>, the *ēo* having been first shortened and then changed to *i* by the influence of the following *h*, as in *isih* (see above).

### § 11. *The unaccented Vowels.*

The OE. end-vowels have been partly preserved, partly weakened to *æ*, *e*, thus representing a transition stage between OE. and ME.

The OE. infinitival ending *-an* appears as *-an*, *-æn*, *-on*, and *-en*. I have noted fifty-five instances of *-an*, forty-six of *-æn*, twelve of *-on*, and sixty-five of *-en*.

The OE. adverbial ending *-an* is also represented by *-an*, *-on*, *-æn*, *-en*: *wiðneodan* 22<sup>10</sup>, *ðonen* 2<sup>13</sup>, &c.

The ending *-an* of the oblique cases of substantives and adjectives of the *n*-declension occurs as *-an*, *æn*, *-en*, rarely *-on*, or, the final *n* being dropped, as *a*, *æ*, *e*.

The ending *a* (gen. plur. of all substantives and adjectives; nom. acc. plur. of fem. subst. of the *ō*-declension; gen. dat. sg. and nom. acc. pl. of subst. of *u*-decl.; nom. voc. masc. sg. of substantives and adjectives of the *n*-declension; imperative sg. of weak verbs of class 2; ending of adverbs such as *sona*, &c.) appears as *a*, *æ*, *e*, the second of these (*æ*) being by far the commonest.

The ending *-as* of the nom. acc. plur. of masculine substantives of the *a*-declension appears as *-as*, *-æs*, *-es*, forms in *æs* being the most frequent.

The ending *-að* (plural present indic. and imperative of all verbs; 3rd pers. sg. pres. indic. of weak verbs of class 2) generally appears as *-að*, in a few cases as *-ed*.

The ending *-ast* (2nd pers. sg. pres. indic. of weak verbs of class 2) is written *-ast* and *-æst*.

The ending *-on* (pret. plur. of verbs) appears indifferently as *-on*, *-en*, rarely *-an*, *-un*.

The *o* in *-ode*, *-od* is, as a rule, preserved, but *-ede* is also common in the former case, and *-æd* is sometimes found in the latter.



The ending *-um* appears most frequently unaltered; there also occur forms in *-on*, *-an*, *-æn*, *-en*, *-æ*, and *e*.

For the representation of OE. *-u* in the nom. acc. plur. of neuter substantives, and in the *u*-declension, cf. § 13.

An OE. *e* in the end syllables generally appears as *e*, occasionally as *æ*.

### § 12. *The Consonants.*

The consonants exhibit but very slight deviations from the OE. usage, the following points being all that call for notice.

In a few instances *nn* is written for *n*: *fyrenne* (nom. plur.) 10<sup>26</sup>, 12<sup>2</sup>, *forburnenne* 12<sup>5</sup>, *ðonne* 26<sup>32</sup>. Conversely *n* appears instead of *nn*: *ðine* (acc. sg. masc.) 6<sup>23</sup>, *mine* 12<sup>6</sup>, 28<sup>2</sup>, *seolfrene* 22<sup>9</sup>, &c.

There is a tendency to drop the *n* in the *n*-declension of substantives and adjectives, cf. § 13. The final *m* of the ending *-um* has not unfrequently become *n*, and is sometimes dropped altogether. On the other hand, the final *n* of the infinitive, pret. plural, and past participle is always preserved. An *n* has been lost in *mi* 8<sup>33</sup>, 12<sup>29</sup> and *twege* 18<sup>22</sup>. Note the form *siðen* 10<sup>14</sup> for *siðe* (§ 13, *a*). On the dropping of *r* in the adj. decl. cf. § 14.

A final *d* sometimes appears as *t*; especially in *ant* (for *and*) 4<sup>23</sup>, 30<sup>31</sup>, 12<sup>12</sup>, &c., *middaneart* 14<sup>8</sup>, *metmucele* 32<sup>25</sup>. The converse is the case in *eard* 14<sup>4</sup>, *sceald* 28<sup>12</sup>, *unrodsiæn* 6<sup>21</sup>.

There is a tendency to drop initial *h* before *l* and *r*: *lude* 4<sup>16</sup>, 10<sup>31</sup>, &c., *laforde* 8<sup>11</sup>, *rymen* 26<sup>14</sup>. An initial *h* seems to have been lost in *alsigan* 10<sup>23</sup> (cf. the note). Final *h* has vanished in *þur* 6<sup>16</sup>.

An inorganic *g* has been added in *mægð* 28<sup>15</sup>.

### § 13. *Declension of Substantives.*

The dative plural of substantives of all genders and declensions ends most frequently in *-um*, the OE. ending being preserved unaltered. By the side of it we also not unfrequently find weakened forms in *-on*, *-an*, *-æn*, *-en*, and sometimes in *æ*, *e*: *ðingum* 22<sup>29</sup>, *gyrdon* 10<sup>9</sup>, *bedon* 12<sup>24</sup>, *dagan* 6<sup>29</sup>, *discæn* 24<sup>6</sup>, *honden* 18<sup>17</sup>, *fæðmæ* 24<sup>17</sup>, *nihte* 28<sup>9</sup>.



In the genitive plural the old ending *-a* is sometimes found, but most frequently it appears weakened to *æ*, in a few instances as *e*: *handa* 12<sup>8</sup>, *þinga* 8<sup>18</sup>, *cnihtæ* 4<sup>32</sup>, *þingæ* 6<sup>35</sup>, *geare* 20<sup>33</sup>.

(a) Masculine *a*-declension.

The declension of the *i*-stems does not differ from that of the *a*-stems. The singular is declined as in OE., the gen. and dat. ending in *-es*, *-e*. On the forms *drihten* 14<sup>4</sup> and *dæge* 34<sup>2</sup>, cf. § 17. In writing *siðen* 10<sup>14</sup> for *siðe* the scribe probably had the plural *twam siðen* in his mind.

The nom. acc. plur. ends occasionally in *-as*, but much more frequently in *-æs*, sometimes in *-es*: *wæras* 18<sup>8</sup>, *næglaſ* 34<sup>10</sup>, *englaſ* 28<sup>24</sup>, *cnihtæs* 18<sup>23</sup>, *dages* 4<sup>30</sup>, *dæles* 32<sup>19</sup>, &c. Besides the ordinary gen. plur. in *-æ* (*dagæ* 4<sup>28</sup>, &c.), the form *dagene* 6<sup>1</sup> occurs with the ending of the *n*-declension. On *earmæs* 10<sup>27</sup>, *wæraſ* 18<sup>18</sup>, cf. § 17.

(b) Neuter *a*-declension.

The neuter *a*-declension differs from the masculine only in the nom. acc. plural, which is either without ending or ends in *-u*, *-a* (as in OE.) or in some weakened form of it: *wif* 18<sup>5</sup>, *þing* 8<sup>5</sup>, *mild* 34<sup>20</sup>, *word* 8<sup>10</sup>, &c., and *mægenu* 16<sup>19</sup>, *gebedu* 12<sup>22</sup>, *tintrega* 26<sup>25</sup>, *wundra* 18<sup>19</sup>, *scypæ* 18<sup>29</sup>, *mægne* 16<sup>6</sup>. We rarely find the endings of the *n*-declension: *faten* 4<sup>26</sup>, *scypæn* 18<sup>28</sup>.

(c) Feminine *ō*-declension.

The endings of the feminine *jō*- and *i*-stems agree with those of the *ō*-stems, except that, in the case of the *i*-declension, the acc. sg. is found without any ending: *tīd* 4<sup>7</sup>, 8<sup>29</sup>, &c.

The most characteristic features of the declension are the tendency to add an inorganic *e* to the nom. sg., and to adopt the endings of the *n*-declension in the plural.

Examples of the former are: *rode* 2<sup>1</sup>, *tacnunge* 2<sup>11</sup>, *bitternesse* 4<sup>12</sup>, *stæfne* 10<sup>17</sup>, *wilnunge* 12<sup>26</sup>, *spæce* 12<sup>29</sup>, 8<sup>33</sup>, *untrunnesse* 16<sup>1</sup>, *sawle* 26<sup>27</sup>, *foresceawunge* 32<sup>10</sup>, &c., by the side of *stæfn* 14<sup>29</sup>, &c. The

nominative ending *-nisse* for *-nis* occurs in Late West Saxon, cf. Napier, *Wulfstan (Dissertation)*, p. 65. In ME. the addition of such an *-e* to the nom. of fem. nouns became the rule; cf. Zupitza, *Anzeiger für deutsches Alterthum*, ii. 11.

The nom. acc. plur. ends in *-a*, *-æ*, *-e*, or else, with the endings of the weak or *n*-declension, in *-an*, *-on*, *-æn*, *-en*: *mærd̥a* 16<sup>29</sup>, *benæ* 14<sup>3</sup>, *healfe* 32<sup>19</sup>, *gyrdan* 8<sup>8</sup>, *gyrdon* 10<sup>16</sup>, *gyrdæn* 22<sup>15</sup>, *gyrden* 4<sup>10</sup>, *roten* 4<sup>26</sup> (Scandinavian loan word). On the gen. and dat. plur. see above. Note the weak gen. form *æxene* 26<sup>1</sup> besides *æxe* 24<sup>33</sup>.

(d) The *u*-declension.

(i) OE. *sunu*.

Sing., nom. voc. *sune* 20<sup>4</sup>, 30<sup>17</sup>; gen. *sune* 34<sup>11</sup>; dat. *sunæ* 34<sup>21</sup>; acc. *sune* 2<sup>17</sup>, *-æ* 14<sup>25</sup>, &c. Plural, nom. *sunæ* 18<sup>21</sup>.

(ii) OE. *duru*, *hand*.

Sing., nom. *hand* 20<sup>7</sup>; dat. *duræ* 20<sup>10</sup>, *hondæ* 20<sup>10</sup>; acc. *hond* 10<sup>25</sup>. The plural endings are the same as those of the *ō*-declension: nom. acc. *handæn* 10<sup>27</sup>, *honden* 6<sup>11</sup>, *hondæ* 12<sup>4</sup>, *honde* 12<sup>16</sup>; gen. *handa* 12<sup>8</sup>; dat. *handan* 8<sup>25</sup>, *honden* 18<sup>17</sup>.

(e) The weak or *n*-declension.

The nom. sg. masc. generally ends in *-æ*, less frequently in *-e*. The old *-a* is only preserved once: *willa* 14<sup>1</sup>. The nom. sg. fem. ends in *-e*. The other cases have *-an*, *-æn*, *-en*, rarely *-on*, or with the loss of the *n*, simply *æ*, *e*. In the oblique cases of the singular the *n* is generally dropped, the instances without *n* outnumbering those with *n* in the proportion of three to one. In the plural the *n* is in all cases preserved, but that is perhaps accidental, the instances being so few.

Sing., nom. *heretogæ* 26<sup>5</sup>, *nome* 18<sup>13</sup>; gen. *dropæn* 20<sup>24</sup>; dat. *sidan* 2<sup>10</sup>, *reoflæn* 20<sup>4</sup>, *lufen* 20<sup>20</sup>, *lichame* 20<sup>14</sup>; acc. *eorpan* 12<sup>3</sup>, *willæn* 6<sup>23</sup>, *timæ* 22<sup>19</sup>, *nome* 30<sup>7</sup>.

Plural, nom. acc. *sigelharwon* 16<sup>17</sup>, *anwliten* 18<sup>19</sup>; dat. *wurhtan* 22<sup>19</sup>, *eagen* 6<sup>26</sup>.

(f) Of the other declensions isolated forms occur, which agree with the OE.: *fæder* 24<sup>7</sup> (gen. sg.), *modra* 18<sup>24</sup> (nom. plur.), *niht* 2<sup>7</sup>, 4<sup>21</sup> (acc. plur.), *burh* 4<sup>29</sup> (dat. sg., *u = i*), *þruh* 30<sup>12</sup> (dat. sg., *u = ü*), &c.

(g) The OE. genders are preserved, the only exception which I have noted being *þæt ferd* 2<sup>18</sup>, 2<sup>20</sup>, 4<sup>31</sup>, 20<sup>9</sup>, besides the correct *ðare ferde* 4<sup>17</sup>, 20<sup>11</sup>, and *þeo fyrd* 4<sup>2</sup> (cf. § 15, b).

#### § 14. Declension of Adjectives.

##### (a) Strong adjectives.

The inflections of the strong adjectives agree with the OE., except for the not unfrequent weakening of the unaccented vowels.

One marked deviation is that in the dative sg. fem. the *r* of the ending is frequently dropped: e.g. *lude* 4<sup>16</sup>, *ðine* 8<sup>17</sup>, *mycele* 10<sup>30</sup>, 12<sup>9</sup>, *mine* 16<sup>8</sup>, *ece* 26<sup>27</sup>, *nane* 30<sup>25</sup>, &c., &c., besides *ludre* 16<sup>2</sup>, *þinre* 12<sup>16</sup>, &c. The same tendency to drop the *r* we also meet with in the gen. plur.: *seolfrenæ* 22<sup>13</sup>, *agenæ* 4<sup>32</sup>, besides *iudeiscræ* 24<sup>27</sup>, &c.

In the acc. sg. masc. *n* is sometimes written for *nn*: *þine* 30<sup>7</sup>. On *nn* for *n* in the nom. plur., cf. § 12.

The ending of the dat. plur. exhibits the same variations as in the case of the substantives (-um, -on, -an, -æ, e): *diglum* 8<sup>9</sup>, *allon* 30<sup>28</sup>, *þullican* 18<sup>19</sup>, *ealle* 26<sup>2</sup>, &c.

Isolated forms occur without any ending: *ðin* 10<sup>16</sup> (acc. sg. fem.), *incer* 18<sup>3</sup> (acc. plur.), *mucel* 22<sup>30</sup> (acc. sg. masc.). *þine* 12<sup>19</sup> is miswritten for *þin*, and *swiðne* 28<sup>26</sup> (adverb) for *swiðe*.

##### (b) Weak adjectives.

The endings are the same as the corresponding endings of the substantives of the *n*-declension, except that for the gen. plur. the strong form is used: *iudeiscræ* 28<sup>25</sup>, *haligræ* 18<sup>12</sup>. The final *n* is frequently dropped both in the singular and in the plural.

A noticeable feature is that adjectives ending in -ig tend to drop the inflection: e.g. *unsælig* 24<sup>7</sup> (nom. sg. masc.), *halig* 34<sup>7</sup> (nom.

sg. fem.), 24<sup>24</sup> (nom. sg. neut.), 24<sup>20</sup> (acc. sg. neut.), *eadig* 28<sup>12</sup> (acc. sg. masc.), &c. The form *mycel* 10<sup>28</sup> (acc. fem. sg.) is also without any ending.

### § 15. *Pronouns.*

#### (a) Personal pronouns.

The most noticeable feature is that in the pronoun of the 3rd person the dative has entirely replaced the accusative both in the feminine singular and in the plural of all genders, whilst in the case of the masculine singular, the accusative *hine* is still kept quite distinct from the dative *him*.

The forms in use are:—

Masc., nom. *he*, gen. *his*, dat. *him*, acc. *hine*.

Fem., nom. *heo*, gen., dat., acc. *hire*.

Neut., nom., acc. *hit*, gen. *his* 6<sup>27</sup>, 26<sup>11</sup>.

Plural, nom. *heo*, gen. *heora* (-æ, -e), dat., acc. *heom*.

The *hī* in the text, 32<sup>29</sup>, ought to have been expanded to *hine*, not to *him*, cf. 32<sup>28</sup> *upon ðene deaden*. Similarly *heō* 32<sup>7</sup> ought perhaps to be read *heoræ*, not *heom*, cf. 26<sup>11</sup>.

#### (b) The definite article.

The OE. inflections are preserved, *se*, *seo* being replaced by *þe*, *þeo*. The old *se* only occurs three times: 12<sup>23</sup>, 18<sup>14</sup>, 34<sup>22</sup>.

The uninflected *þe* is used once as acc. sg. masc. (4<sup>30</sup>), and once as acc. sg. fem. (32<sup>9</sup>). The dat. sg. masc. *þa* 4<sup>29</sup> is merely a slip for *þā*, and *þan* 12<sup>29</sup> is miswritten for *þa*. The nom. fem. form *þeo* does duty once (32<sup>27</sup>) for the acc. sg. fem. instead of the usual *þa*. The dat. sg. fem. is *þare*, rarely *þære*; the acc. sg. masc. *þone* (once written *ðonne* 26<sup>32</sup>), rarely *þene*. The gen. plur. appears as *þare*, -æ.

The form *þæt* 4<sup>25</sup>, which, on account of the *of* and the following *watere*, must be regarded as a dative, is, if not a mere scribal error, an early instance of the extension of the use of *þæt* to other cases than the nom. and acc. Similarly the three instances of *þat* (nom. acc. sg.) in conjunction with the fem. subst. *ferd* (cf. § 13, g)

are possibly early examples of the extension of the use of *þæt* to other genders.

(c) The demonstrative pronoun, *ðes*, *ðeos*, *ðis*.

The forms of this pronoun are the same as in OE., allowance, of course, being made for the occasional weakening of unaccented vowels (e.g. *ðissan* 20<sup>4</sup>, *þissæn* 30<sup>5</sup>, besides *ðissum* 10<sup>9</sup>; and *ðisse* (gen. plur.) 4<sup>19</sup>, &c.).

The points which call for special mention are the acc. sg. masc. *þæsne* 16<sup>4</sup>, 30<sup>5</sup>, by the side of *þisne* 12<sup>15</sup>, &c., and the acc. plural *þæs* 16<sup>23</sup>, 26<sup>25</sup>, 28<sup>13</sup>, by the side of *þas* 10<sup>16</sup>, &c.

§ 16. *The Verb.*

Except for the not unfrequent weakening of the unaccented vowels (cf. § 11) the verb exhibits scarcely any deviation from the OE. usage.

The following are the only points worthy of special mention. The pret. plural and past partic. of *seon* appear as *isegen* 18<sup>17</sup>, 26<sup>6</sup>, 10<sup>10</sup>, 10<sup>22</sup>, &c., forms which in the twelfth century had replaced the West Saxon *sāwon*, *sewen* in the South (cf. *Anglia*, x. 134).

Note also the forms *durste* 26<sup>11</sup>, 28<sup>16</sup>, 32<sup>7</sup>, and *am* 6<sup>7</sup>, which have taken the place of the WS. *dorste*, *eom*. Both these forms are common in the early ME. of the South.

§ 17. *The Prepositions.*

With isolated exceptions the cases governed by the prepositions are the same as in OE. Such exceptions are:—

- (i) of *þæt ylce watere* 4<sup>25</sup>.
- (ii) innan *þam tempel* 24<sup>25</sup> (cf. 32<sup>6</sup>, 32<sup>16</sup>).
- (iii) on *ðone ilce dæge* 34<sup>2</sup>.
- (iv) from *drihten* 14<sup>4</sup> (cf. 4<sup>7</sup>, &c.).
- (v) to *Moyse* 10<sup>18</sup> (cf. 6<sup>31</sup>, 10<sup>8</sup>).
- (vi) *ðurh . . . mægne* 18<sup>13</sup>.
- (vii) buton *ða earmæs* 10<sup>27</sup>.
- (viii) to *heoræ wæræs* 18<sup>18</sup>.



On (i) cf. § 15, *b*. The forms *tempel* (ii), *drihten* (iv), *moyses* (v) are perhaps mere slips for *temple*, *drihtine*, *moyses*. *Mægne* (vi) is probably not dat. sg., but acc. plur., as in 16<sup>6</sup>. In writing *dæge* (iii) the scribe was obviously hesitating between two constructions, for he uses both acc. and dat. after *on*, cf. 14<sup>11</sup>, 14<sup>13</sup> (dat.), and 4<sup>22</sup>, 24<sup>23</sup> (acc.). The last two instances (as perhaps also iv) are interesting as being early examples of the tendency to substitute the accusative for the dative as the case governed by prepositions, the result of which was the loss of the old dative plural in *-e(n)*, its place being taken by the *-es* of the nominative and accusative<sup>1</sup>.

### § 18. *Dialect.*

A glance at the preceding paragraphs will suffice to show that, with a few modifications due to the later date, the language of the *Rood-tree* is pure West Saxon. All the peculiarities of that dialect are to be found in it, whilst those of Kentish and Mercian are absent. Only to instance one or two points: the occurrence of *ea* before *l* + consonant, and before *h*, *ht*, *x*, as well as the absence of the *u*- (*o*-) umlaut of *a* preclude Mercian origin, whilst the *æ* for OE. (WS.) *æ*, *ǣ*, and the absence of any trace of *e* as the representative of WS. *y*, show that it was not written in Kent. The preponderance of *y* (*i*) as the umlaut of *ea*, *ēa*, *eo*, *ēo* speaks for the West Saxon district, as also do the frequently occurring forms—*cniht*, *riht*, *six*, *miht*, *niht*, *weorc*, &c. (never the Mercian spellings *cneht*, *reht*, *sex*, *mæht*, *werc*). The exclusive use of the form *on* as preposition, the form *in* only occurring as an adverb, furnishes additional confirmation of West Saxon as opposed to Mercian origin (cf. *Anglia*, x. 139, and also E. M. Brown, *Language of the Rushworth Gloss to Matthew*, Göttingen, 1892, p. 91). If further proof were needed, it is afforded by the use of *u* in place of OE. *y* as the umlaut of *u*, as well as in other cases (*ihurde*, &c.).

<sup>1</sup> Isolated instances of a similar nature occur in the twelfth century Kentish gospels (MSS. Royal 1 A. xiv, and Hatton 38): *Matth.* xxvi. 14 to þære sacerdra ealdres; *Luke* xi. 11,

for *fissces*; *Luke* xii. 8, beforen godes ængles. Cf. also R. Maack, *Die Flexion des engl. Substantivs von 1100 bis etwa 1250*. Hamburg, 1889, pp. 13 ff.

That we sometimes find the Mercian *e* by the side of the W.S. *y* (as umlaut of *ea*, *ēa*) cannot be urged in disproof of this view, as forms with *e* are common in other southern writings of the twelfth and early thirteenth century. And the same holds good of forms like *isegen*, *durstē*, *am*, &c. (cf. § 16). In Late West Saxon *a* was, it is true, regularly written before nasals, but in Early ME. the *o*'s began again to preponderate in southern writings; hence the frequent occurrence of *o* in the *Rood-tree*.

§ 19. *Is the Rood-tree copied from an OE. original?*

There still remains one point to be cleared up: is the existing version of the *Rood-tree* a twelfth century translation from the Latin source, or is it, like most, if not all, of the other homilies in MS. Bodl. 343, a copy of an eleventh century OE. version?

This question it is not easy to answer with certainty. The fact that most of the other pieces in the MS. are undoubtedly transcripts of OE. originals, might make one incline to the latter alternative; whilst on the other hand, the existence of such an OE. version in the first half of the eleventh century would presuppose a fully developed cross-legend as early as the beginning of that century—a very much earlier date than has hitherto been assumed.

In spite of this last consideration, I am inclined to think that the existing *Rood-tree* is a copy of an OE. version, written probably in the first half of the eleventh century. The language seems to me to be too archaic for a production of the twelfth century. A scribe of that period, however well practised in copying OE. MSS., could scarcely have reproduced the older language with such a degree of accuracy. Some slight modification of the vowel system and a partial weakening of the unaccented vowels has taken place, but the old forms are constantly recurring, and a very large proportion of the full vowels, which were certainly no longer pronounced in the middle of the twelfth century, are still preserved,

and are almost invariably correctly used<sup>1</sup>, which, I think, would have been absolutely impossible for a scribe of the twelfth century to have done. Moreover, if the existing *Rood-tree* were a product of the twelfth century, a comparison of it with those portions of the MS. which are certainly copied from OE. originals would inevitably reveal differences in the language between the two. But that is not the case. I have compared the *Rood-tree* with some other homilies in the MS., transcripts of existing OE. originals, and have failed to detect any difference whatever in the language. Hence I feel driven to the conclusion that the *Rood-tree* is a copy of an eleventh century English original.

## § 20. *The Latin original.*

That the *Rood-tree*, or rather the OE. version of which it is a copy, is a translation from a Latin original, is obvious. In § 9 I have already quoted some forms which show it. Other forms taken over unaltered from the Latin source, which serve as further proof, are: *quinguinta finicas* 2<sup>6</sup>, 10<sup>4</sup>; *montem oliueti* 20<sup>23</sup>; *carcerem* 26<sup>22</sup>; *constantinopolim* 32<sup>22</sup>; *ciriacum* 34<sup>1</sup>; *alexandriam* 34<sup>4</sup>; *iudas* (nom.) 34<sup>7</sup>, *iudam* (acc.) 32<sup>33</sup>. Note, too, that in the nominative and vocative the form *helena* is used (32<sup>8</sup>, 34<sup>10</sup>), whilst the dative is spelt *helencæ* 34<sup>8</sup>, -e 32<sup>35</sup>.

<sup>1</sup> The few isolated exceptions: *icwædon* (past partic.) 16<sup>5</sup>, 28<sup>1</sup>, *iholpan* 30<sup>21</sup>, *iswungon* 28<sup>5</sup>, are of no weight against this, as similar instances are found in parts of MS.

Bodley 343, which we know to be copied from OE. originals. Cf. Assmann, *Angelsächsische Homilien*, Kassel, 1889, p. 121, l. 129, *icwædon* for *icweden*, &c.



HISTORY OF THE HOLY ROOD-TREE

*A TWELFTH-CENTURY VERSION OF*

**The Cross=Legend**



## THE HOLY ROOD-TREE

## TWELFTH-CENTURY VERSION.

HER ONGINNÆÐ to sæcgæn be þam treowe þe ðeo rode wæs  
 of iwroht . þe úre drihten for alles moncynnes hælo on  
 ðrowode . hú hit ærest weaxæn ongan . Wé iherden sæcgen þurh  
 sumne wisne mon þ moyses þa þa hé ferde of egyptum ofer þam  
 5 ræde sáe mid þam israelitiscan folce þa ðe he hit alysde of phara-  
 ones hæfdnæde þa becom he to þare stówe þe inemnæd is quinqu-  
 ginta finicas . 7 þer twá niht hine reste . Ða on þare forme nihte  
 þe hé þær ræste on þam ylca stude þe he on læȝ . 7 wurden iwæxene  
 ðreo ȝyrden . þeo an wæs æt his heafod . oðer æt his swiðere  
 10 sidan . þridde æt his wunstræn . On mareȝen þa he þeonón aras .  
 þa wundrede hé hwæt þare ȝyrdæ tacnunge were . Ða on þare  
 æfteræ nihte ne durstlæhte he hine þær to ræstene for þám wundre  
 þe he þær iseah . ac ferde þá ðonen ofer ane mile . 7 his bædræste  
 þær ȝearwode 7 þer nihtlangne first iræste ; On mareȝen þa hé  
 15 awóc þa stoden þa ylce ȝyrden abuten him alswá heo on þare  
 ærræn nihte duden . Ða he þa ðet iseah þa witegode he 7 þus  
 cwæð . Soðlice þas ȝyrdæn tacniæð fæder . 7 sune . 7 þone halȝa  
 gast . Ða sende he forð all þæt ferd 7 him sylf þær wunode oð  
 ða niȝoðan tid þæs dæȝes 7 þa ȝyrdæn úp dealf . 7 he sylf héom  
 20 forð lædde 7 all þæt ferd þe mid him wæs ferde forð on heoræ  
 weȝ ænne dæȝ 7 ane niht swa heo næffre water ne funden . Opres  
 æfenes þæs ða bicomen héo to ðare stowe þe inemned is delemia .  
 þa ifunden heo þer þrittiȝ welsprúnȝes þare bitternes wæs swa

3. hit] *MS. has his.*11. were] *MS. has wero*19. *MS. niȝoðan.*19. dealf] *the MS. has deals.*

## THE HOLY ROOD-TREE

## MODERN RENDERING.

HERE begins to be told concerning the tree of which the rood was wrought on which our lord suffered for the salvation of all mankind, how it first began to grow. We heard it told by a certain wise man that Moses, when he went from Egypt over the Red Sea with the Israelitish people, when he delivered them from the captivity under Pharoah, came to the place which is named Quinquaginta Finicas, and there rested for two nights. During the first night he rested there, on the selfsame spot on which he lay, there grew three rods; the one was at his head, a second at his right side, a third at his left. In the morning when he arose thence, he wondered what the signification of the rods might be. The second night he did not dare to rest there on account of the marvel which he had seen there, but he moved from thence above a mile, and prepared his restingplace there, and rested during the night there. In the morning when he awoke, the same rods were standing round him just as they had done in the first night. When he saw that, he prophesied and said, 'Of a truth these rods betoken the Father and the Son and the Holy Ghost.' Then he sent all the host away, and himself remained there until the ninth hour of the day, and dug up the rods. And he himself took them away; and all the host that was with him proceeded on their way for a day and a night without finding water. On the next evening after this, they came to the place which is named Delemia. There they found thirty springs, the bitterness of which was so great

swið þ noðer ne món ne nyten þes wateres biten ne mihten . Ða  
 on ðare nihte þe heo to þare wicstowe becomen þeo fyrd wearð  
 þa þe him mid wæs swiðlice mid þurste iðrest swá þ heo clypoden  
 alle anre stefne to him . 7 cwædon . þ heo mid alle forwurðon  
 5 mosten buten he héom heore þurst beten wolde oððe he þurh  
 héom swelten sceolde Ða andswerde hé héom 7 beað héom þ heo  
 andbidoden . ane medmycle tid . oþ þ he hine to his drihtine  
 3ebede þ he for his mildheortnesse heom to þare nihte heora þurst  
 betan scolde . Ða becom him feringæ on his þance þ he þa ðreo  
 10 3yrden nimen wolde 7 heom innan þære wellspryngæ setten wolde  
 7 cwæð on his þance þ 3yf þ soð wære þ ða 3yrden from gode isende  
 wæron; [fol. 15] þæt þurh heoræ mægen þeo bitternesse þæs wateres  
 to þare nihte to swetnysse iwend wære . Sonæ swa he heom þær-  
 on iset hæfde . Ða feng he on þ water 7 his ansyne mid aðwoh  
 15 7 hit on his muð asende Sonæ swa he ðes wateres swetnysse  
 ifelde þa wearð he swiðe bliðe on his mode 7 mid lude stefne  
 to ðare ferde clypian ongan 7 þus cwæð . Cumeð hider to me  
 7 eower þurst ibæteð of þisse haliȝe watere ðe ure drihten ðurh  
 ðisse 3yrdæ mæznæ on ðas niht of biternesse to swætnesse 3e  
 20 awende Ða heo þ ihyrdon þa weron heo mucel iblissode 7 þider  
 3eornlice efstan 7 þær wunedon ðreo dazæs 7 ðreo niht . Ða on  
 ðene feorpe dæȝ þa heo þonen faren woldon þa eode moyses to  
 ðare welle þe he þa 3yrdæ on aset hæfde ant heom up ateah 7  
 mid him lædde . He hæfde an fet to ðam anum iwroht 7 þ wæs  
 25 ifylled of þæt ylce watere 7 þa 3yrdæ þeron asette for þan ðe he  
 nolde þ ða roten fordruzode wæron . Ða fulden heo alle þa faten  
 þe on heoræ fare weron of þam watere . 7 forð mid heom læddon .  
 þa hæfdon heo þa 3yt preoræ dazæ fer ær heo comen to arabiam .  
 Ða on þa feorðe dæȝe þa comen heo ðider in to þare burh þe is  
 30 inemnod droh ant þær wunoden tweȝe dazes . Þa on ðe ðridde  
 dæȝ ferde moyses from ðare ceastre ant þær ðæt ferd forlet . 7  
 nam mid him þreo hundred his aȝenæ cnihta 7 ferde forþ on his  
 weiȝ oð ðet he com to ðam tune þe is ihaten robathi þær ðe kyng  
 wæs on iboren nabucodonosor 7 þær wolde anbiðȝen oð dauid

1. noðer] *the o altered from e,*  
 7. oþ] *MS. has of.*

15. muð] *MS. has mud.*  
 19. ðas] *MS. has das.*

that neither man nor beast could drink the water. That night when they came to the camp, the host that was with him [Moses] was sorely afflicted with thirst, so that they all cried out to him with one voice, and said that they must entirely perish, unless he would assuage their thirst for them; or else [i.e. if he would not] that he should die by their hands. Then he answered them and bade them wait for a short time, until he had prayed to his lord that He, for His mercy's sake, would assuage their thirst that night. Then it came suddenly into his thought that he would take the three rods and place them in the springs; and he said 10 in his thought that, if it were true that the rods had been sent by God, through their power the bitterness of the water would be changed that night to sweetness. As soon as he had put them therein, he took the water and washed his face with it and put some in his mouth. As soon as he tasted the sweetness of the 15 water, he became exceedingly joyful in his mind, and with a loud voice called to the host, and thus spoke: 'Come hither to me, and assuage your thirst with this holy water which our Lord, by the power of these rods, hath this night changed from bitterness to sweetness.' When they heard that, they were greatly rejoiced, 20 and eagerly hurried thither, and remained there three days and three nights. Then on the fourth day, when they wished to move on from thence, Moses went to the spring in which he had placed the rods, and drew them up, and took them with him. He had a vessel made for that purpose alone, and it was filled with the 25 same water; and the rods were put in it, because he would not that the roots should be dried up. Then they filled all the vessels that they had with them on their journey, with the water, and took them away with them. They had then still a three days' journey before they came to Arabia. Then on the fourth day they 30 came thither into the town which is named Droh, and dwelt there two days. On the third day Moses went from the town, and left the host there, and took with him three hundred of his own men, and proceeded forth on his way until he came to the place which is called Robathi, in which king Nebucadnezzar was born; and 35 there he [Moses] would remain until David came to him. And



him come to . 7 dauid hæfde æhtæ dazene fær from ierusalem to  
 þam tune ⁊ þe moyses þa on wæs . þá heo þa togædere comen ⁊  
 þa wunedon heo ætgædere six dazæs . Ða on þare seofte nihte  
 þa com to him godes engel 7 hine grette . 7 hine þriže bi his nome  
 5 nemde 7 þus cwæð . dauid . dauid . dauid . þa answarede him  
 dauid 7 ðus cwæð . Hwæt eart þu la leof þe me on þas tid ge-  
 ciꝝdest . Ða andswærede him þe engel 7 cwæð Ic am godes  
 engel . 7 ic com to bodienne þe þ min drihten me bead . Ða  
 andswarede him dauid . 7 cwæð Iwurðe mines drihtines wille 7  
 10 ðin . þa cwæð þe engel to him . Aris on ærnemorezen 7 þine  
 honden wæcs 7 þin ansyne 7 gá to moyse þer he hine restæð and  
 mid wordum gret 7 ðus cweð . þeblissæ leof fæder moyses . þa  
 dyde he swá ðe engel him bed . Ða andswærode him moyses.  
 Eala dauid . hwæt is þin neod swá mûcel þet ðu þus ær cumen  
 15 eart . Ða andswarede him dauid 7 cwæð . Ealæ moyses 3if hit  
 godes wille beo ærest 7 þin syððan . 7 þur þa freondrædene þe unc  
 betweonan is ic wolde wilniæn æt þe ane béne for þæs ælmihtiges  
 godes lufe ne unrotsæ þu me ; Ða cwæð moyses . þurh ðene  
 almihtigæ drihten ðe we on bilyfæð 7 for þare freondræddenne  
 20 ðe unc betweonan is . 3if ic ænig þare 3yfæ habbe [fol. 15<sup>b</sup>] þe ðu  
 3yrnende bist ⁊ nelle ic [ðe] unrodsiæn . and 3if ic hit on mine  
 anwealde næbbe ne wondiže ic syððan ne for golde ne for seolfre  
 þ ic ðine willæn 3efremme . Ða andswarede him dauid 7 cwæð  
 Ealæ fæder moyses ne 3yrne ic naðor ne goldes ne seolfres . Ac  
 25 ic wolde beon 3yrnende 3if hit godes willæ wære . 7 ic hit wurðe  
 wære þ ic mid mine eazæn iseon moste þ þ ic to þe wilniæn wolde  
 Nu bidde ic þe þurh god almihtigne þ ðu his me unne . Ða  
 andswarede him moyses 7 cwæð . 3ewurðe þin willæ ; Ða ðæs  
 binnon æhtæ dazan ða wolden heo faren of ðam tune ðe heo  
 30 þa on wæron 7 heo heom þa to ðan 3earewoden 7 þa eode dauid  
 in to moyse 7 heo spæcon heom þa betweonan . þa cwæð moyses  
 to dauide Eala dauid Me þincð þ ðu beo swiðe unrotsod for þare  
 bæde þe ðu imuntest me to biddenne . Ða cwæð dauid Eala fæder  
 moyses Min drihten forsceawæð þa sylene þe ic to þe 3yrnæn  
 35 wolde forþon hit is me uncuð 3yt ⁊ hwæt þingæ hit beo . Ða

11. Over wæcs is written i. laua.

21. ðe is wanting in the MS.



David had an eight days' journey from Jerusalem to the place in which Moses was. When they came together, they remained together for six days. In the seventh night God's angel came to him [David] and greeted him, and named him thrice by his name, and spoke thus, 'David, David, David.' Then David answered him and spoke thus, 'Who art thou, dear Sir, that calledst me at this time?' Then answered him the angel and said, 'I am God's angel, and I am come to announce to thee what my lord ordered me.' Then David answered him and said, 'May my lord's will and thine be fulfilled.' Then said the angel to him, 'Arise in the early morning, and wash thy hands and thy face, and go to Moses where he is resting, and greet him with words, and speak thus: 'Be of good cheer, dear father Moses.' Then he did as the angel bade him. Then Moses answered him, 'Lo, David, what is thy so great desire that thou hast come thus early?' Then answered him David and spoke: 'Lo, Moses, if it be God's will in the first place, and thine afterwards, by the friendship that exists between us I would desire of thee a boon. For the love of almighty God, do not make me sad.' Then said Moses, 'By the almighty lord, on whom we believe, and for the friendship that exists between us, if I have any of the gifts which thou desirest, I will not make thee sad; and if I have it not in my power, I will not hesitate, either for gold or for silver, to perform thy will.' Then answered him David and said, 'Lo, father Moses, I desire neither gold nor silver, but I would fain, if it were God's will and I were worthy of it, be permitted to see with my eyes that which I would ask of thee. Now I beg thee by almighty God, that thou grant me this.' Then answered him Moses and said, 'Thy will be accomplished.' Eight days after that, they desired to go from the place in which they were, and they made themselves ready for so doing, and David went to Moses and they conversed together. Then said Moses to David, 'Lo, David, methinks thou art much saddened on account of the request which thou didst intend to ask of me.' Then said David, 'Lo, father Moses, my Lord knoweth the gift that I would ask of thee, for to me it is as yet unknown what thing it is.' When he had spoken this word, Moses called

he þa ðæt word iewæden hæfde þa clypode moyses him to ænne  
 his cnihtæ þe wæs ibaten robii . He wæs him to þam wunderlice  
 leof 7 itreowæ swa þ he hæfde andweald ofer allæ þa ðingæ þe  
 he æhtæ 7 beað him þ he sceolde dauid to him clypian 7 sceawan  
 5 him alle þa ðing 7 þa madmæs ðe moyses æhte . Butan hure  
 þingæ he nefræ þa 3yrdan him sceawizen ne moste . Ða dyde þe  
 cniht swa moyses him beað þa he hit al isceawæd hæfde . þa  
 cwæð he þ he nán þare ðingæ 3yrnende nære ðe he ðær iseah .  
 Ða spæc ðe cniht to dauid dizlum wordum 7 þus cwæð . 3if ic  
 10 wiste leof þ ðu mine word hældan woldest 7 ðu me to mine  
 laforde amældian noldest þonne wolde ic ðe sceawian 3yt sum  
 ðære ðingæ ðe he me swiðlice forbeað þ ic ðe sceawian ne sceolde .  
 Ða cwæð dauid þæt he him næfre ameldian nolde . ac þ him  
 mycel willæ wære 3if he hit iseon moste . þa andswarede þe cniht  
 15 him 7 cwæð . Ic wat leof ðæt 3it mycele godes lufe 7 mycele  
 freondrædenne habbæð inc tweonan . Ic swa ðeah for godes ege  
 ne dear ne for ðine arwurðnyssæ þ ic it þe ne sceawize 7 secge .  
 Ða cwæð dauid . Hwæt þinga mei ðæt beon swa merlices þ ðu  
 me bihaten hafst to sceawenne . ðonne ic ær ðissum isceawod  
 20 habbe alle þa merða ðe under ðinum anwealde weron Swa ðeah  
 ic ne iseah on þam mange þ þ ic wilnode þ ic iseon moste . Ða  
 cwæð ðe cniht 3if ðu ðæt isihst . þ ic þe ær bihet hit þe licæð  
 ofer alle þa ðing ðe þu ær sceawedest . Ða cwæð dauid Ne unrotsæ  
 þu me na swiðor ac ðurh þone almihtizæ god ic bidde þe þ ðu hit  
 25 me nu sceawize . Ða ðe cniht bi his handan hine nam 7 heom  
 cussan ongan 7 þus cwæð . Ealæ fæder dauid . Beo þu min 3e-  
 myndiz . 7 heo þa bezen in eoden 7 he heom þa swiðe dizlice him  
 sceawian ongan . Sonæ swa heo on þa 3yrde bisæjen ða bi com  
 heom feringa on áne tid dæges þær heo stoden þ heoræ naðor nan  
 30 word cwæðen ne mihte . þa ðæt eft ofer gan wæs þa cwæð dauid  
 to þam cnihte . hu becom þe swa mycel swyze on to [fol. 16] pissere  
 hwyle þ ðu me nan word to ne cwæde Ða andswarede him ðe cniht  
 7 cwæð . Ealæ fæder dauid ðæs ðe iðuht wæs þ mi spece me æt-  
 feallæn wæs . on ðære hwile ða cwæð dauid þ him alsua iðuht

3. ðingæ] *MS. has dingæ.*5. *MS. has mamdmæs.*10. *for the first ðu the MS. has du.*

to him one of his servants, who was named Robii. He was so very dear and faithful to him that he had power over all the things he possessed. And he ordered him to call David to him, and to show him all the things and the treasures that Moses possessed. But by no means was he ever to show him the rods. 5 Then the servant did as Moses had commanded him. When he [David] had seen it all, he said that he desired none of those things which he saw there. Then the servant spoke to David with secret words and said thus: 'If I knew, Sir, that thou wouldest keep [secret] my words, and wouldest not betray me 10 to my master, I would further show thee something which he strictly forbade me to show thee.' Then said David that he would never betray him, but that it would be a great joy to him if he might be permitted to see it. Then the servant answered him and said, 'I know, Sir, that ye have much love of God, and great 15 friendship between you. Nevertheless, for the fear of God, and on account of thy worshipfulness, I do not dare to refrain from showing and telling it you.' Then said David, 'What thing may this be of such great excellence, which thou hast promised to show me, now that I have already seen all the glorious things that were 20 under thy guardianship? Yet I did not see in the multitude [of them] that which I desired to be allowed to see.' Then said the servant, 'If thou seest that which I before promised thee, it will please thee above all the things which thou didst see before.' Then said David, 'Do not sadden me further, but by the almighty 25 God, I beg thee to show it me now.' Then the servant took him by his hands and kissed them, and thus spoke: 'Lo, father David, be thou mindful of me.' And they both went in, and he showed them [the rods] to him very secretly.' As soon as they looked on the rods, it came upon them suddenly where they stood, during 30 one hour of the day, that neither of them could utter a word. When that had passed over, David said to the servant, 'How came upon thee so great a silence at this time that thou spakest no word to me?' Then answered him the servant and said, 'Lo, father David, it seemed to me that my power of speech fell away 35 from me during that time.' Then said David that it had seemed

wære Ða ðe þæt þa ofergan wæs Ða cwæð hé ic bidde ðe nu ðurh  
 ðone almihtiga drihten þ þu me sæge on hwylcere stowe moyses  
 wære þa he ærest þa 3yrdæn ifunde . Ða andswærde he him 7  
 cwæð On þare stowe ðe inemned is Qvinqvainta finicas þer we  
 5 heom fundon Sona swa dauid ðæt ihyrde þa feol he on cneow-  
 bedum 7 hine to his drihtine bead 7 ðus cwæð . Ðrihten ðu ðe  
 wrohtest heofene 7 eorðæ 7 alle þa ðing ðe on þam beoð swutelæ  
 me embe þa wilnungæ þe ðe engel me bead þ ic to moyse wilniæn  
 scolde Hwæðer hit ðeos isihðe wære þe ic hér on ðissum 3yrdon  
 10 isezen habbe . 3if hit ðonne þ beo send me sume sutelungæ ðurh  
 heom Ða he hine þus ibæden hæfde þa com him to godes engel  
 7 hine up arerde 7 þus cwæð . Aris 7 isih þis wunder þe on ðissum  
 3yrdon iwroht is . þa he þa up aras : Ða iseah he Ða þreo 3yrdæ  
 beornende swylce þer ðreo taporæs burnon . Ða feol he oðre siðen  
 15 on cneowbedum 7 clypode to his drihtine 7 þus cwæð . Ðrihtin  
 ðurh ðin mildheortnesse iswutela me hwæðer ic Ðas 3yrdon biȝeten  
 mote . Ða com him stæfne of heofene 7 to him þus cwæð . Aris  
 dauid 7 ga to moyses 7 3yrne þas 3yrdon forþan soðlice þin drihten  
 heom ðe on . Ða dude dauid swá ðeo stæfne him bead 7 eode to  
 20 moyse 7 cwæð him to Leof fæder moyses ic wilniȝe þ þu sulle me  
 þ þ ic to dæg iseah ðær ðu inne wære . Ða swiȝede moyses 7 þohte  
 on his mode þ he Ða 3yrdæn isezen hæfde het him þa clypiæn to  
 ðone cniht ðe he þa 3yrdan betæht hæfde 7 bead him þ he þa  
 3yrda nome 7 heom diȝellice ðonen lædde . Ða dude þe cniht swa  
 25 he him bead . Sonæ swa he heom on hond nimæn wolde þa wurdon  
 heo feringæ all furenne swa ðæt þam cnihte forburnon bá twa þa  
 handæn all buton Ða eármæs . Ða eode he ofstlice in to heom þær  
 heo inne wæron 7 heom sceawian ongan Ða mycel wrace þe him  
 god þurh Ða 3yrdan on asend hæfde . Sone swa heo ðeron bisezen  
 30 þa wurdon heo mid mycele furhte 7 mid mycele unrotnesse astu-  
 rede 7 heo þa alle mid ludere stæfne to heoræ drihtne clypien on-  
 gunnon 7 his mildheortnesse bæden ; Ða clypode moyses to þam  
 cnihte 7 hine alsizan ongon þurh hwæt him swa ilumpen wære .  
 Ða andswærde he him 7 cwæð ; Eala laford moyses sonæ swa ic

5. ðæt] *MS. has dæt.*  
 5. þa] *MS. has þe.*

5. *MS. has cneowum bedum.*  
 24. ðonen] *MS. has donen.*



to him even so. When it had passed over, he said, 'I pray thee now by the almighty Lord, that thou tell me in what place Moses was when he first found the rods.' Then he answered him and said, 'In the place which is called Quinquaginta Finicas, there we found them.' As soon as David heard that, he fell on his knees 5 and prayed to his Lord, and spoke thus: 'Lord, who didst make heaven and earth and all the things that are in them, reveal to me concerning the request which the angel bade me to desire of Moses, whether it be this sight which I have here seen in these rods. If it be that, send me some revelation through them.' When 10 he had thus prayed, God's angel came to him and raised him up, and thus spoke: 'Arise and behold this marvel which has been wrought on these rods.' When he rose up, he saw the three rods burning as though three tapers were burning there. Then he fell a second time on his knees, and cried to his Lord and spoke 15 thus: 'Lord, of thy mercy reveal to me whether I may get these rods.' Then there came to him a voice from heaven, and spoke to him thus, 'Arise, David, and go to Moses and ask for these rods, for, truly, thy Lord gives them thee.' Then David did as the voice commanded him, and went to Moses, and said to him, 'Dear 20 father Moses, I desire that thou give me that which I saw to-day, where thou wast within.' Then Moses was silent, and thought in his mind that he had seen the rods. He ordered the servant to be called to him to whom he had entrusted the rods, and commanded him to take the rods and convey them secretly from 25 thence. The servant did as he bade him. As he was about to take them in his hands, they suddenly became all fiery so that the servant's hands were entirely burnt except his arms. Then he went hastily to them [Moses and David], where they were within, and showed them the great punishment which God had 30 sent upon him through the rods. As soon as they looked thereon, they were moved with a great fear and with great sadness, and they all cried with a loud voice to their Lord and begged for his mercy. Then Moses called to the servant and asked him [*or* 35 adjured him to tell him] how this had happened to him. Then he answered him and said, 'Lo, father Moses, just as I was about



þa 3yrdan nimæn wolde 7 heom awæ3 aleaden als wa 3u me bede  
 Ða wurdon heo feringæ all fyrenne 7 me bicóm swa mycel fyrht  
 on for þan e3e þe ic þér iseah þ ic on eorþan feol 7 ic nan 3ing  
 iseon ne mihte . Ðá ic eft up aras þa wurdon me ba twá þa hondæ  
 5 forburnenne of þam brune þe ic þær iseah . Ða wearð moyses  
 mycel idrefed . 7 þus cwæð . Soðlice ic sungode miclum wið mine  
 drihten þurh 3et 3ebod 3e ic þe bead . 7 þurh mine gylt [fol. 16<sup>b</sup>]  
 3u polast pinræ handa Ða astræhte moyses hine on eorðan . 7 hine  
 mycele onbrurdnesse to his drihtine ibæd 7 þus cwæð . Drihten leofe  
 10 fæder min 7 alles moncynnes þu 3e me sendest on egyptæ lande  
 7 ic feorwertig 3earæ pin folc forþ lædde swa swa 3u woldest .  
 ant þu 3e þa ræden sæ adruzian læte þa we 3ærofer faren scolden  
 to 3y þ 3u us nerian woldest 7 3u drihten leof me on þære fare  
 þas 3reo gyrðæn to sendest swa swá pin willæ wæs 7 ic heom  
 15 æffre oð þisne dæg forþ mid me ferede . 7 nu leof mine cnihte  
 3a honde forswælede beoð þurh heom . Nu drihten leof for pinre  
 mycele mildheortnysse swutela me hwæðer 3u heom me leng  
 unnon wylle . 3if þu heom þone leng me 3eunnon nelle 3ewurðæ  
 pine willæ þa com him to godes [engel] ant cwæð . Ealæ moyses  
 20 þæs 3e 3u 3yrnende eart hit þe drihten na leng ne on for þan  
 3ingum of 3ære frimðe 3e þu ærest ise3e godes engel heom com  
 to bodian dauide to hierusalem 7 þurh his 3ebedu pin cniht sceal  
 beon ihæled . 7 Se engel from him 3ewát . 7 dauid swiðe 3eornlice  
 on his bedon 3urhwunede 7 him to his drihtne þus bæd 7 cwæð .  
 25 Drihten leof þu wuldorfullæ kyng þu 3e me sendest bodian to  
 ierusalem þurh þinne hal3an engel hwæt 3eo wilnunge beon scolde  
 þe ic æt moyse wilniæn sceolde 7 þurh pine mildheortnesse þæs  
 cnihtes heortæ untyndest þ he me di3ellice þa 3yrdæn sceawode  
 7 ic on þan tid mycel liht þerof iseah 7 me mi spæce on 3ære tide  
 30 ætfallen wæs swa swa 3in wille wæs . Nv drihten leof 3urh pine  
 mildheortnysse swutela me hwæðer ic heoræ wurðe beon mote .

1. bede] *MS. has bedu.*7. 3ebod] *MS. has te bod.*10. fæder] *the d altered from f.*15. cnihte] *c altered from another letter.*18. wylle] *y altered from another letter.*

to grasp the rods and take them away, as thou didst command me, they suddenly became all fiery, and there came upon me so great a fear on account of the awful sight which I saw there, that I fell on the ground and could see nothing. When I rose up again, both my hands were burnt by the fire which I saw 5 there. Then was Moses greatly troubled, and thus spoke: 'Of a truth, I sinned greatly against my Lord by the command which I gave thee, and it is through my guilt that thou art deprived of thy hands.' Then Moses prostrated himself on the ground, and with much contrition prayed to his Lord and thus spoke: 'Lord, 10 beloved father of me and of all mankind, thou that didst send me to the land of Egypt—and I led thy people for forty years as thou didst will it—thou that didst cause the Red Sea to dry up when we were to pass over it, to the end that thou wouldest preserve us, thou, beloved Lord, didst on that journey send to me 15 the three rods, as was thy will, and I ever carried them with me until this day; and now, beloved Lord, my servant's hands have been burnt up by them. Now, dear Lord, for thy great mercy, reveal to me whether thou wilt grant them to me longer; if thou wilt not grant them to me longer, thy will be done.' Then came 20 to him God's [angel] and said, 'Lo, Moses, that which thou desirest the Lord will no longer grant thee, for the reason that from the beginning when thou didst first see . . . God's angel came to Jerusalem to make them [the rods] known to David, and by his prayers thy servant shall be healed.' And the angel departed 25 from him. And David very fervently continued in his prayers, and prayed thus to his Lord and said, 'Dear Lord, thou glorious king, thou that didst send to Jerusalem to make known to me by thy holy angel what the request was that I should ask of Moses, and didst, of thy mercy, open the servant's heart that he secretly 30 showed me the rods, and I at that time saw a great light [proceeding] therefrom, and my power of speech was taken from me at that hour, as was thy will. Now, beloved Lord, of thy mercy reveal to me

19. *MS. has* godes ant cwæð, I have supplied engel.

24. *MS. has* ðurhwunedo.  
31. *MS. has* hwæder.

ant 3if hit þin milde willa beo þu ðam cnihte his hælo ásend . Ða  
 com him stæfne of heofenum 7 hine bi his nome nemde 7 þus  
 cwæð . Daudid . Daudid . Aris þin wop 7 ðine benæ beoð from  
 drihten ihyred 7 ælces ðare þingæ þu eard tuðæ þe ðu to him  
 5 3yrnende wære 7 ga nú to moyse 7 his bletsunge bide . 7 þu ða  
 3yrdan nim ant heom mid godes bletsunge forð mid þe læd . 7  
 heom mid mycele arwurðnesse heald Forþan ðe þurh heom all  
 middaneart sceal wurðan onliht . Ða dude dauid swá ðeo stefne  
 him bæd 7 forð on his wæ3 ferde mid mucele blisse god herizende  
 10 7 ðus cwæðende . Wuldor ðe beo drihten þare blisse ðe þu me  
 iunnen hafst 7 he wæs ða six dazes farende ða on þam seofeðen  
 dæ3e he bicom to þare ceastre þe he seolf on iboren wæs þeo is  
 inemned animeni . 7 ðer wunode æhtæ dazes . Ða on þam ni3oðe  
 dæ3e þa sende him roxilus his boden to of þare ceastre ðe inemned  
 15 is Iobel ; 7 him cyððan het þ he swiðlice iuntrumod wære . 7 hine  
 biddan het þ he for his untrumnesse hine neosian sceolde . Ða  
 dyde dauid swa he hine biddan het 7 him rædlice to com . 7 hine  
 neosian ongan . Ða he him to com þa iseah he hu swiðlice he wæs  
 mid [fol. 17] þam swelle iwæced . ðæt he nan þing iseon ne mihte  
 20 ac him þe licame al toblawen wæs . Ða wearð dauid mid mucele  
 wope astured 7 hine mid wordum grette 7 þus cwæð Ealæ leof  
 fæder roxile ne beo þu to swiðe iunrodsod for þissere untrumnesse  
 ac 3eblissæ on þine drihtine . Ða andswarde roxilus 7 cwæð . Eala  
 þu leofæ freond ic halsize ðe þurh god sylfne þ ðu underfo minne  
 25 sunæ 7 þa 3estreon þe ic him læfe forþan ðe ic nu de3en sceal . 7  
 ic for þissere untrumnesse him na len3 læstan ne mæ3 Ða sende  
 dauid sonæ his ðreo cnihtæs þ heo sceoldon cunnian hwæðer heo  
 myhton ænine mon ofahsian þe hine lacnien mihte . þa he ða  
 embe þ wæs þa com him stæfn of heofenum þus cwæðende . Daudid  
 30 nis ðe nán neod embe þ to swincenne . þu hæfst mid þe sylfum  
 þ ðu him mid hælpen miht . nim þ water of þan ylcen putte ðe he  
 ær of dronc þa he þurh ðone drunc iuntrumæd wæs 7 þa 3yrdan  
 þeron ásete 7 he hit syððan ðicge 7 he bið sonæ hal . Ða dyde  
 dauid swa þeo stæfn him bead þa 3yrdæn ðeron aðwoh 7 he þæs

14. *Before roxilus is an erasure of  
 a letter.*

27. hwæðer] *MS. hwæder.*

whether I may be worthy of them. And if it be thy gracious will, send health to the servant.' Then there came to him a voice from heaven, and called him by his name and spoke thus: 'David, David, arise! thy weeping and thy prayers have been heard by the Lord; and all the things are granted thee which thou didst ask of 5 him. And go now to Moses and beg for his blessing, and then take the rods and bear them away with thee with God's blessing, and guard them with great honour, because by them all the world shall be illumined.' Then David did as the voice commanded him, and proceeded on his way, praising God with great joy, and 10 thus saying, 'Glory be to thee, Lord, for the joy which thou hast bestowed upon me!' And he then journeyed for six days; then on the seventh day he came to the town in which he himself was born, which is called Animeni, and there remained for eight days. Then on the ninth day Roxilus sent his messengers to him from the 15 city which is called Iobel, and ordered them to make known to him that he was very ill, and to beg him to visit him on account of his illness. Then David did as he [Roxilus] had bade them ask him, and quickly went to him and visited him. When he came to him, he saw how sorely he was afflicted with the swelling, so that 20 he could see nothing, but his body was all distended. Then David was moved with much weeping, and greeted him with words and thus spoke, 'Lo, dear father Roxilus, be not thou too sorely grieved on account of this sickness, but rejoice in thy Lord.' Then answered Roxilus and said, 'Lo, thou dear friend, I entreat thee by God 25 himself to take charge of my son and the possessions which I leave him, because I shall now die, and on account of this sickness can no longer be a help to him.' Then David at once sent his three servants to seek whether they could hear of some man who could heal him. Whilst he was about doing this, there came to him a 30 voice from heaven thus saying, 'David, there is no need for thee to trouble about this, thou hast that with thee with which thou canst help him; take water from the same pit from which he previously drank, when he was made ill by the drink, and put the rods therein and let him afterwards drink it and he will soon be whole.' 35 Then David did as the voice bade him, washed the rods therein,



onburizde 7 þeo untrumnesse all aweiz awat . Ðá ðe dauid þ iseah  
 ða ongon he his drihten to herien ludre stæfne 7 ðus cwæð .  
 Wuldor beo þe drihten 7 lof; þ þu þurh ðine mildheortnesse 7  
 þurh ðissæ zyrdæ mæzen þæsne mon gehæled hæfst . Ðá he pis  
 5 icwædon hæfde . þa cwæð þeo stæfn him eft to Eala dauid yfele  
 cwæde ðu þæt ðu þa halzæn mæzne to zyrdon næmdest . Ðá he  
 þa ðæt iherde þa wearð he miclon afurht 7 ðus cwæð Eala drihten  
 leof ic swiðlice syngode þurh þ for mine nutennesse ic nuste buton  
 hit swá wære swa ic iseah ic swa ðeah wat ðæt of heom monizæ  
 10 wundræ iwordene beoð ac for þine mycele mildheortnesse swutela  
 me hwæt heo bitacniæn . þa com him eft ðeo stæfn to 7 cwæð .  
 Dauid heo tacniæþ þa halzan ðrynnesse . Cypressus tacnæð þone  
 fæder . Cedrus tacnæð þone sunæ . Pinus tacnæð þone halzæ gast  
 Ða ðe dauid þ ihyrde ða wearð he mucel iblissod 7 he mid muceler  
 15 blisse . 7 glædnesse ham wende . ant þa ðæs on marezen wolde  
 to hierusalem ða he wæs on midwæze þa comen him tozeanes  
 twezen sizelharwon Sonæ swa heo him to neahlæhton . 7 heo on  
 ða zyrdon bisezen ða clypoden heo 7 ðus cwædon Muceler beoð þa  
 mæzenu ðe þu mid þe ferest On godes nome wit halsizæð þe . þ  
 20 ðu unc unne þ wit heom gretan moten 7 unc ðerto biddan . Ða  
 clypode dauid 7 cwæð . Me ne dafenæð ná inc þ to þafienne . ac  
 3if ðe mildheorte god inc þæs 3eunnæn wullæ . 7 3it þæs wurðe  
 béon . 3ewurðe his willæ . Sona swa he þ icwæden hæfde þa wearð  
 þe earm to þam swiðe aþened wið heore weard swa þ he nates-  
 25 hwón hine him to 3eteon ne mihte . 7 heo ða ðerto [fol. 17<sup>b</sup>] 3eanes  
 urnon 7 þa halzæ zyrden gretton 7 heom ðerto bedon Ða þe heo up  
 arisene wæron þa wearð all heoræ swartnysse on hwitnesse iwænd .  
 þa clypode all ðeo meniu þe him mid wæs ant ðus cwæð . Eala  
 drihten muceler beoð þa wundræ 7 þa mærcða ðe ðu ðurh þæs  
 30 zyrdan monnum isceawæd hæfst . ant heo wundriende wæron  
 heom betweonon þ heom swá ilumpen wæs . ðæt heoræ nan oðer  
 icnawæn ne cuðe . Ða bedon heo dauid þ he for godes lufe mid  
 heom to heoræ husæn wendan sceolde 7 nihtlangne first mid heom

7. miclon] o *apparently altered*  
*from e.*

8. nuste] *MS. nust.*  
 12. *MS. ðrynnesse.*



and he [Roxilus] drank it, and the sickness all passed away. When David saw that, he praised his Lord with a loud voice and thus spoke, 'Glory be to thee, O Lord, and praise, that thou by thy mercy and the power of these rods hast healed this man.' When he had thus spoken, the voice again spoke to him, 'Lo, David, 5 evilly didst thou speak in ascribing the holy power to the rods.' When he heard that he was much afraid and spoke thus, 'Lo, beloved Lord, I sinned greatly in that, on account of my ignorance, I did not know but that it was as I had seen. I know however that by them [i.e. the rods] many wonders have been wrought. 10 But for thy great mercy reveal to me what they betoken.' Then the voice came to him again and said, 'David, they betoken the Holy Trinity. The cypress signifies the Father. The Cedar signifies the Son. The pine signifies the Holy Ghost.' When David 15 heard that, he was greatly rejoiced, and with much joy and gladness betook himself homewards. And on the morrow after this he would fain go to Jerusalem. When he was mid way, there met him two Ethiopians. As soon as they approached him and looked on the rods, they cried out and spoke thus, 'Great are the powers which thou bearest with thee. In God's name we entreat thee to 20 allow us to touch them and pray to them.' Then David cried out and said, 'It is not befitting for me to allow you that; but if the merciful God will permit it, and ye are worthy of it, his will be done.' As soon as he had said that, his arm was so powerfully drawn out towards them that he by no means could draw it [back] 25 to himself; and they hastened towards it and touched the holy rods and prayed to them. When they had risen up again, all their blackness was turned to whiteness. Then all the multitude that was with him cried out and thus spoke, 'Lo, O Lord, great are the wonders and the marvels which thou hast shown to men through 30 these rods.' And they [the Ethiopians] wondered between themselves that it had so befallen them that neither of them could recognize the other. Then they begged David, for the love of God, to go with them to their houses, and remain with them for the

24. he] *MS. has heo.*26. *Before urnon a letter has been**erased, as also between heo and up in the same line.*

wunian sceolde . Ða cwæð *dauid* . Ne dafeneð me ná þ ic inc ðæs  
 wérne . 7 ðe zit to me 3yrnæð for þam wundre ðe ic isezen hæbbe .  
 þ god ælmihtiz ðurh incer benæ iwroht hæfð . 7 he ða forð mid  
 héom wænde . Ða ðe heo to heoræ husæ comen 7 heo in eoden þa  
 5 eoden heoræ wif heom to3eanes 7 ðæs wundrian ongunnon hwæt  
 ðeo meniu wære þe ðider icumen wæs . Ða clypoden heo ðus  
 7 cwædon . Hwæt beo 3e oððe hwanon cume 3e . þa andswarden  
 heoræ a3ene wæras heom 7 ðus cwædon . Humeta ne icnawe zit  
 hwæt wit beoð Ða 7swardon ða wif heom 7 cwædon þ heo heora  
 10 stæfn on3itæn sceoldon ac heo heoræ anseone náteshwón icnawæn  
 ne cuðan ; þa andswardon heo . 7 ðus cwædon . wit habbæþ hider  
 ibroht þe unc god ælmihtiz þurh hine 7 ðurh ðaræ halizræ 3yrdæ  
 mæ3ne þe he mid him hæfþ uncorne anwlite þus awende þæs nome  
 is dauid . Se for godes lufe wyle nihtlongne fyrst mid us wunian .  
 15 Ðonne mæ3e 3e iseon 7 to soðe ilyfæn þ wit beoð þá ylçæ þe zit  
 ær cuðon . Ða hit þa euen wæs . 7 dauid þærto com þa ðe he in  
 eode . 7 þa 3yrdæ on his honden in ber . ða þe ða wif ðæt isezen  
 þa cwædon heo to heoræ wæraes Hwi ne swutele 3e us nu þa  
 wundrae ðe eowre anwliten to þullican ihwyrfdon . Ða sceawode  
 20 dauid heom þa 3yrdæn . þa ðe heo ðeron bisæ3en þa urnon heo  
 ðærto 7 heoræ twezzen sunæ . 7 woldan ðæs ylçæ wilnian 7 heom  
 ðerto 3ebedon . þa heo þonon hwurfon þa wurdon þa twe3e  
 cnihtæs al swa fæ3eres hiwæs swa heoræ fæderæs wæron 7 þa  
 modra wæron als wa swearte swa heo ær wæron . Ða clypoden heo  
 25 7 cwædon Nu hit is swutel hwa godes willæ ær iwroht hæfde 7 he  
 þa nihtlangne first ðær wunede ant on mor3en ðanon wende to  
 iordanen þare æ Ða heo ða ðider comen þa næfden heo nane  
 scypæn on to farenne . Ða clupode dauid to his wærede 7 beað heom  
 þ heo of heoræ anride lihtæn sceoldon 7 anbidian oð ðet heom scypæ  
 30 comen þ heo on faren mihtæn . 7 heo þa swá dydon alle buton him  
 áne . He nateshwón ne mihte ; Ða com him stæfn of heofenum 7  
 him to cwæð . Dauid nis ðe nan neod ðes ðe ðu hér fóre anbidæst  
 ac þu buton tweonunge ofer faren miht mid þine fare ; [fol. 18] ðider  
 þin willæ bið . 7 he þa mid mycele blisse ða éa ofer fór . Ða ðe

7. *MS.* andswarde.

27. þare æ] the æ has been written

by another hand on an erasure of two  
or three letters.

night. David said, 'It is not befitting for me to deny you that which you ask of me, because of the wonder which I have seen, which God Almighty has wrought in consequence of your prayer.' And he then proceeded forth with them. When they came to their houses and went in, their wives came out to meet them and 5 wondered what the company was that had come thither. Then they cried out thus and said, 'Who are ye, or whence do ye come?' Their own husbands answered them and thus spoke, 'How, do ye not know who we are?' Their wives answered them and said that they ought to know their voices, but that they could not at all 10 recognize their faces. Then they answered and spoke thus, 'We have brought hither [the man] through whom and through the power of the holy rods which he has with him, God Almighty has thus changed our faces, whose name is David. He, for God's love, will remain with us for the night. Then may ye see and truly 15 believe that we are the same whom ye knew formerly. When it was evening and David came thither, when he went in and bore in the rods in his hands, when the women saw that, they said to their husbands, 'Why do ye not now make known to us the wonders which changed your faces to such [as they are now]?' Then David 20 showed them the rods. When they looked thereon they hastened towards them, and their two sons, and would fain ask for the same [boon], and they prayed to them. When they turned away from them again the two youths became of as fair complexion as their fathers, and the mothers were as black as they had been before. 25 Then they cried out and said, 'Now it is manifest who erewhile wrought God's will.' And he then dwelt the night there, and on the morrow went to the river Jordan. When they came thither they had no ships to cross in. Then David called to his company and bade them alight from horseback, and wait until ships came to 30 them in which they might cross. And they all did so except David alone. He could by no means do so. Then there came to him a voice from heaven and said to him, 'David, there is no need for thee to wait here for a means of crossing, but thou mayest without doubting cross over with thy company whithersoever thy desire 35 is.' And he then with great joy crossed over the river. When he

he on middan þare éa wæs þá iseah hine an reoflæ ðe wæs eardi-  
 gende uppon ðam munte on anon scræfe an hund Ʒearæ 7 sixtiƷ  
 Ʒearæ . Ða forewitegode he 7 þus cwæð . Nu to dæg me cymeð  
 to þe ðe me of ðissan reoflæn hælen wyle . Ðæt is fæder . 7 sune .  
 5 7 haliƷ gast. Ðá ðe he þa éa ofer faren hæfde ða wolde he forð  
 on his weƷ to hierusalem . ac þ̅ hors ðe [he] on ráð natopæshwón on  
 þone rihte wæƷ faren wolde . ac ðeo hand ðe he þa Ʒyrdæn mid  
 heold wearð aðened wið þæs scræfes weard . Ða wænde dauid to  
 ðam scræfe 7 all ðæt ferd ðe mid him wæs . Ðá ðe he wæs forneah  
 10 æt þæs scræfes dúræ ða wurdon þa Ʒyrdæ þe he on hondæ hæfde  
 on swa mucele brune þ̅ biforæn alræ þare ferde isihðe Ʒewende in  
 to þam scræfe . 7 þá feng þe leƷ ærest on þæs reofliæn fet . 7 swa  
 Ʒeond alne þene lichame . þ̅ beforæn heom alle þe reoflæ forborn  
 þe he on his lichame hæfde . 7 he aras swa hal 7 swa isúnd swylce  
 15 he næfre nane untrumnesse næfde . 7 he þa mid blisse ðænon ut  
 wende 7 hine to þam Ʒyrdæn astreahte 7 hine Ʒeorne ðæto bead.  
 Ða ðe he up arás . ða clypode he to dauide 7 ðus cwæð. Ic halsiƷe  
 þe on godes almihtiges nome þ̅ ðu Ʒeunne me þ̅ ic mote beon fuli-  
 gende mid ðe þam halƷæn mæƷene þe me þurh godes fultum ihæled  
 20 hæfð. Ant he þa for godes lufen him [hors] findon het þ̅ he on  
 faren mihte . 7 heo ða ðænon wenden 7 comen on æfen to ierusalem ;  
 Ða hæfde dauid ænne wyrttun þe wæs on midden Gessemani 7  
 montem oliueti . Ðá wæs ðær wiðutæn þam wyrttune án waterpút  
 þe wæs to þam swiðlice bitter ðæt nan mon ne mihte anes dropæn  
 25 ðærof anbyriæn. Ða clypode dauid 7 cwæð ðæt he wolde þæt ða  
 gyrdæn nihtlangne fyrst on ðone pút isette wæron . 7 he ðæs on  
 morƷen heom on his wurtune asettæn wolde. Ða þe reoflæ þ̅ iherde  
 þe ðær ihæled wæs þ̅ he ðet don wolde ða árn he toƷeanes héom .  
 7 þa Ʒyrdan æt dauide onfeng 7 heom on þone put ásette . 7 hine  
 30 on þare hwile ðus ibæd 7 cwæð. Drihtæn ðu mildheortæ god Ʒif  
 hit ðin willæ bið Ʒecuð ðine mihte 7 þine wundræ þurh ðas halƷan  
 mæƷenæ on ðisse stowe alswa ðu ddest innan þam scræfe ðær ic  
 fela Ʒeare lame [on] læƷræ læƷ þ̅ mon ilyfe þ̅ ða wundræ soðlice

1. éa] *MS.* séa.6. *MS.* þ̅ hors ðe on ráð.13. *MS.* reofliæ.16. *MS.* Ʒyrdæn.20. hors is wanting in the *MS.*33. *MS.* lamelæƷræ.



was in the middle of the river, there beheld him a leper who had been dwelling in a cave on the mountain for a hundred and sixty years. Then he prophesied and thus spoke, 'Now to-day there cometh to me he that will heal me of this leprosy, that is, the Father and the Son and the Holy Ghost.' When he [David] had 5 passed over the river, he wished to continue on his journey to Jerusalem, but the horse on which he was riding would by no means go along the right road, but the hand with which he was holding the rods, was stretched out towards the cave. Then David went to the cave, and all the company that was with him. When he was 10 nearly at the door of the cave, the rods, which he was holding in his hand, emitted such great flames that, in the sight of all the company, they penetrated into the cave; and then the fire took hold, first, of the leper's feet, and so on, over his whole body, so that the leprosy which he had in his body was burnt up before them all, and 15 he arose as whole and sound as though he had never had any infirmity. And he went out from thence with joy, and prostrated himself before the rods, and prayed fervently to them. When he had risen up, he called to David and said thus, 'I entreat thee in the name of God Almighty, that thou wilt allow me, together with 20 thee, to accompany the holy power which, through God's help, has healed me. And he [David] for the love of God ordered [a horse] to be found for him on which he might travel. And they then went from thence and came in the evening to Jerusalem. Now David had a garden which was midway between Gethsemane and 25 mount Olivet. There was there, outside the garden, a waterpit which was so bitter that no one could taste a drop of it. Then David cried out, and said that he wished the rods to be placed in the pit for the night, and that he would put them in his garden on the morrow. When the leper who had been healed heard that he 30 intended to do that, he ran towards them [the rods] and received the rods from David, and placed them in the pit, and prayed at that time and said, 'Lord, Thou merciful God, if it is Thy will, make known Thy might and Thy wonders through these holy powers in this place as Thou didst within the cave, where I lay for 35 many years lame on my couch, that men may believe that the



Ðurh ðe iswutelode beon 7 heo ða ðonon Ʒewitan; on mæreƷen þa  
 heo eft ðæto comen 7 ða gyrden nimen wolden þa ne mihte heom  
 nán mon of ðam stude awæcgan. Ða ðe dauid þ̅ onƷeat þ̅ heo  
 nateshwon of ðam stede noldon: þa het he bitunon þone put into  
 5 þam wurttune. Ða ðæs binnon twelf monðum embe þone ylcan dæg  
 ða wæron heo togadere iwæxene 7 hæfden ane ælne iwæxen on lenge:  
 7 oðre on græte. 7 weron ufeweard on ðreo toweaxen swylce ðreo  
 finger[fol.18<sup>b</sup>]mel ælc on his cun. Ða ðe dauid þæt iseah ða  
 het líe wurcean æune seolfrene hóp of þrittiƷe pundon 7 bismeoðian  
 10 abutan þæt treow wiðneoðan þæt ðær on ðreo toweaxen wæs. And  
 swa hit weox þrittiƷ Ʒearæ. ælce Ʒeare áne elne on lenge oðre on  
 grete 7 wæs æfre ufeweard toweaxen allswa we ær hef biforen  
 specon. 7 allswa felæ Ʒearæ swá hit ðer weox swa fela seolfrenæ  
 hopæ he ðerto dyde 7 anre Ʒehwylc wæs on þrittiƷe pundæ Dauid  
 15 leofedæ seofen hund wintra of ðam dæƷe ðe he þa Ʒyrdæn on ðone  
 put asetten het; Him þa forð Ʒewitenum feng salomon to þam  
 kinerice 7 he þa feowertiƷe Ʒeare timbriæn het þ̅ mucele tempel þ̅  
 mon á syððan het salomones temple. Ða hit ða wæs embe ðone  
 timæ þæt mon beames up don sceolde ða wæs ðam wurhtan ðe ðæt  
 20 weorc wrohtæn wone anes beames. 7 heo ne mihten on all his  
 kinerice finden nænne ðe ðæto mihte. Ða ferdan þa yldestan  
 cræfteƷen binnon ðone wurttún. ðe wæs dauides to ðam halƷan  
 treowe ðe he on ðone pút asette 7 ðet Ʒemet mid heom bæron 7  
 ðæt treow ametæn. Ða ðe heo to ðam temple comen þa læƷdon  
 25 heo þ̅ met up to ðam oðre beamum ða wæs hit ane feðme længre  
 þonne þa oðre. þa eoden heo in to ðam kynge 7 to him cwædon þ̅  
 heo on alle his kinerice nan swylc treow finden ne mihten swylce  
 ðerto wolde buton heo ðæt nimen mosten. Ða cwæð salomon þ̅ he  
 natoðeshwón ðafian nolde for ðam ðingum ðe his fæder hit þær  
 30 asetten het 7 he swiðe mucel eƷe. 7 lufe ðerto hæfde. Ac cunniað  
 Ʒyt hwæðer Ʒe hit on ænizre oðre stowe finden maƷon 7 heo þa swa  
 dyden 7 weron seofen niht on soene ac heo hit ná finden ne mihten;  
 Ða comen heo eft to þam kynge 7 him cuddon þ̅ heo hit náhwær

2. þa] þ̅ altered from w.

10. MS. widneoðan.

22. After cræfteƷen a t has been partially erased.

25. MS. fedme.

26. oðre] MS. odre,

29. his] the s altered from t.

wonders have truly been manifested by Thee.' And they then departed from thence. On the morrow, when they again came thither and would have taken the rods, no man could move them from the spot. When David perceived that they would by no means [be moved] from the spot, he ordered the pit to be enclosed 5 within his garden. Twelve months later, on that very day, they had grown together, and had grown one ell in length and another in thickness, and above they had grown into three separate [branches], as it were, three finger lengths, each after its kind. When David saw that, he had a silver hoop, of thirty pounds, made 10 and forged round the tree beneath where it separated into three [branches]. And thus it grew for thirty years, each year one ell in length and another in thickness, and above it was always divided as we said before, and as many years as it was growing there, so many silver hoops he put round it, and each of them was of thirty 15 pounds. David lived seven hundred winters from the day on which he had the rods placed in the well. After his death, Solomon succeeded to the kingdom, and he then, during a space of forty years, caused the great temple to be built which has ever since been called Solomon's temple. When it was time to put up the beams 20 [into their places], the workmen who were engaged on the work were in want of a beam, and they could not find one that was suitable in all his kingdom. Then the oldest craftsmen went into the garden which was David's, to the holy tree which he had placed in the well, and took their measure with them and measured the tree. 25 When they came to the temple they applied the measure to the other beams, and it was one fathom longer than the others. Then they went in to the king, and told him that in all his kingdom they could find no such tree as would be fitting, unless they were allowed to take that. Then said Solomon that he would by no means con- 30 sent, for the reason that his father had had it placed there, and he himself felt great awe and affection for it. 'But try still further whether ye can find it [a suitable tree] in any other place.' And they did so, and were seven days in the search, but they could not find it. Then they came again to the king, and made known to 35 him that they could find it nowhere else, unless they were allowed

findæn ne mihton elles buton heo þ̅ nimen mosten . Ða het he  
 heom faren to 7 forceorfan hit 7 þ̅ seolfer him to bringan ðe hit  
 mid bifangen wæs . heo þa swa dyden forcurfon ðæt treow wið  
 ðone grund 7 biheowon hit on þare ilce stowe 7 hit in to ðam temple  
 5 beron 7 þ̅ seolfer to him brohten 7 he nom þa ða þrittizæ sylfrenæ  
 hopæ 7 let slean to ðrittizæ discæn 7 let heom hōn in to þam  
 temple for his fæder sawle . þa wæs ðæt ylca seolfer þ̅ þe unsæliz  
 iudas ure drihten to deape fore bileawede . þa ðe þ̅ treow in to þam  
 temple ibroht wæs þa eoden þa ylca ðerto þe hit ær imeten hæfdon  
 10 7 þ̅ ylce 3emet þerto læ3don . þa ðe hit þær nyðer ilæ3d wæs þa  
 wæs hit twam fæðmum længre þonne þ̅ imet were . Ða weron heo  
 swiðe afyrhte 7 hit þam kinge cyddon 7 þe kyng ofstlice þider wende  
 7 wolde [fol. 19] witæn hwæt his soðes wære . Ða he ða ðæt iseah  
 þa wearð he mid swi licere hatheortnysses astured 7 cwæð þ̅ heo  
 15 deape scyldize wæran þ̅ heo hine mid heoræ leasungæ on ðon ibroht  
 hæfden . Het hit þa up ahebban ðær hit to sceolde . þa ðe hit  
 ðerto ibroht wæs þa wæs hit twam fæðmæ sceortre þenne ða oðre .  
 Ða þe he ðæt iseah þa wearð he swiðe 3eforht iworden 7 bæd þ̅ hit  
 mon adun don sceolde 7 hit into þam temple lecgæn 7 he swiðlice  
 20 bereowsode þ̅ he swa mucel agult hæfde þurh ðæt haliz treow .  
 Bead heom þa þ̅ heo ða 3yt út wendon sceolden 7 fondian hwæðer  
 heom god almihtiz æniz oðer asendon wolde . 7 heo þa swa dyden .  
 On ðone ylca dæg þa funden heo sonæ eall þ̅ heo wolden . 7 hit to  
 him brohten . 7 heo ða hit brohten ðær hit beon sceolde 7 þ̅ haliz  
 25 treow innan þam tempel læ3 áá oð þeo tid com þe ure drihten þrowian  
 wolde 7 ðærinne fela wundra iwrohte weron þurh ðæt haliz treow .  
 Hit ilamp hwilon þ̅ ðerto eoden hundtentize iudeiscræ monnæ 7 þ̅  
 treow nimæn wolden 7 hit to þæs sacerdes botle beron wolden .  
 Ðæs noma wæs cericius he wæs on þam time miclæn abisgod embe  
 30 his botlungæ 7 imynt hæfde þ̅ he þ̅ ylce tréow ðerto dōn wolde .  
 Ða ne mihte heora nān hit of þam styde awecgæn . þa yrsode he  
 wið heom 7 cwæð . þ̅ hit heoræ leasung were . 7 wende þa him sylf  
 ðertó 7 het him mid bringæn swa fela æxæ swa mon bi3eten mihte  
 7 he sylf ðerto feng 7 heo hit wolden ut of þam temple hæbben .  
 35 þa ne mihte heoræ nān hit awecgan Ðá het he heom mid heoræ  
 æxum to gán 7 hit on ðreo toceorfæn . Ða wearð hit swa heard

to take that one [in David's garden]. Then he bade them go and cut it down, and bring him the silver with which it was encircled. They did so, cut down the tree to the ground and hewed it on the same spot, and bore it into the temple, and brought him the silver. And he took the thirty silver hoops, and had them made into thirty 5 plates, and hung in the temple for his father's soul. That was the same silver for which the wretched Judas betrayed our Lord to death. When the tree had been brought into the temple, the same [workmen] went to it that had formerly measured it, and applied the same measure to it. When it was laid down there, it was two 10 fathoms longer than the measure was. Then they were sorely afraid, and made it known to the king. And the king went thither in haste, wishing to know what of it [i. e. of their report] was true. When he saw it, he was stirred with exceeding wrath, and said that they were worthy of death for having, by their lying, brought him to 15 this. Then he ordered it to be raised to the place where it was to go. When it was put there, it was two fathoms shorter than the others. When he saw that, he was much afraid, and ordered them to bring it down and lay it in the temple, and he sorely repented having sinned so greatly with respect to the holy tree. He bade them 20 then go out again, and try whether God Almighty would send them any other. And they did so. On the same day they soon found all that they wanted, and brought it to him, and they then took it where it was to be placed, and the holy tree lay always within the temple until the time came when our Lord would suffer. 25 And many miracles were wrought therein by the holy tree. It happened on a time that a hundred Jewish men went thither, and wished to take the tree and to bear it to the priest's house, whose name was Cericus. He was at that time much occupied with his building, and had resolved to use that same tree for it. But 30 none of them could move it from the spot; then he grew angry with them, and said that it was their lying, and himself went thither and bade them bring with him as many axes as they could get, and



swylce hit stælen wære . 7 þare æxene swengæs ʒewendon on ðare  
 ansyne þe hit ceorfæn scéolden Ða feringæ heom ealle on hawi-  
 ʒende asprong þær fýr on ðreo healfe ðæs treowæs ant forbernde  
 sixtiʒ monnæ of þam monnum þe hit forceorfæn wolden 7 þone  
 5 preost forð mid . ðe heoræ heretoʒæ wæs . Ða oðre for þare myclæn  
 fyrhto þe heo ðer iseʒen út æturnon ; þa heo ðanon ut comen 7  
 þa iseʒen heo 7 eal þeo ceasterwaræ on ierusalem þ ðe leʒ wæs huru  
 feowertiʒ fæðmæ hel þe up of ðam temple eode . 7 alle þa ðe on  
 ðare ceastre wæron on hierusalem mid mucle fyrhto fleonde wæron  
 10 for þam myclæn eʒe þe heo þær iseʒen . of þam dæʒe næs nan mon  
 swa durstiʒ þ his ætrinæn durste . Ðider com in gangen hwilon  
 án meretrix 7 hire ðær onuppon set unmyndlingæ . þa feringæ  
 wearð heo bæften al on brune æʒðer ʒe þ ræʒl þe heo on hæfde ʒe  
 þe lichamæ al wiðæftan . þa rædde heo úp 7 mid ludre stæfne rymen  
 15 ongan 7 heo ðus forewiteʒian ongan 7 cwæð . Eala ðu eadiʒ treow  
 þ alles middaneardes hælend ón hangian sceal . Ða ða [fol. 19<sup>b</sup>]  
 iudeiscan sacerðæs þ iherdon þa nomen heo hire 7 hire swiðlice  
 swingæn ongunnon 7 hire mid unʒemetlice pine tintreʒian ongunnun  
 7 heo æt hire witon wolden hwæt heo mid þam worde mende þ heo  
 20 crist nemnen scolde . Heo andswarede 7 cwæð þ heo natopeshwón  
 þ secgan ne cuðe ne heo nyste hwæt buton allswa hit hire ón muðe  
 bicom . Heo þa nomon hyre . 7 on carcerē sendon 7 hire þerinnon  
 biclydde 7 heom ðanon witan . Ða on þære nihte com hire tó godes  
 engel 7 hire bi hire nome nemdæ 7 to hire ðus cwæð . Sibillæ beo  
 25 ðu istrongod 7 þu naht þæs tintreʒa ne ondred forþam þe heo beoð  
 ðe to mycele blisse iʒearwod . 7 þurh þ ðe heo ðinne lichame .  
 iswengged 7 ipinod habbæð þin sawle sceal to éce reste bicumen .  
 On morʒen þa heo eft tó þam carcerne comen 7 hire út læddon þa  
 clypoden heo to hire 7 þús cwædon ðu mylstestre sæʒ us hwæt ðæt  
 30 word bihealde oððe hwa ðe þerto wissode þe þu swa beotlice clypien  
 ongunne . Ða andswarde heo 7 ðus cwæð . ne sæcge ic eow ʒyt na  
 mare þonne ic ær sæde . ac ic þ to soðe wát þá þá ic ðonne bryne  
 ðerinne þrowode þurh mine forwurhtæ swa swa godes willæ þa wæs ;

3. MS. <sup>r</sup>teowæs.

15. treow] the o altered from  
another letter.

4. MS. monn.

25. þe] the þ altered from w.

27. MS. iswengged.



he himself took hold of it [the tree], and they tried to lift it out of the temple. But none of them could move it. Then he bade them go to it with their axes, and cut it into three pieces. Then it became as hard as though it were of steel, and the strokes of the axes turned against the faces of those who were to cut it. Then suddenly, whilst they were all looking on, fire started out on three sides of the tree, and burnt sixty of the men who were trying to cut it, and the priest with them, who was their leader. The others, for the great terror which they beheld there, ran out. When they came out from thence, they and all the inhabitants of Jerusalem saw that the fire which went up from the temple was at least forty fathoms high; and all that were in the city, in Jerusalem, fled with great fear, on account of the great terror which they beheld there. From that day there was no man so daring that he durst touch it. Thither came once a certain meretrix, and seated herself thoughtlessly upon it. Suddenly she was all on fire behind, both the garment she had on, and her body all behind. Then she sprang up, and with a loud voice cried out, and thus prophesied and said, 'Lo, thou blessed tree, on which the Saviour of all the world shall hang!' When the Jewish priests heard that, they took her and beat her sorely, and tortured her with extreme torture, and they wished to learn from her what she meant by naming Christ. She answered and said that she could not tell, and that she knew nothing but that these words had come to her mouth. They then took her and put her into prison, and shut her in there and departed. In the night God's angel came to her, and called her by her name, and thus spoke to her, 'Sibilla, be thou comforted, and dread not these tortures, for they are prepared for thee [as a means] to great bliss; and because they have beaten and tortured thy body, thy soul shall come to everlasting rest. On the morrow when they again came to the prison and led her out, they called to her and said thus: 'Thou harlot, tell us what that word signifies, or who it was led thee thus exultingly to cry out.' Then she answered and thus

- Sona swa ic ðæt word icwædon hæfde me þe licame ihæled wæs .  
 Nu sende 3e on mine lichame swulce tintre3a swulce 3e wullen ne  
 mæ3e 3e ná ðe m<sup>i</sup> þa sawle aræcan. Héo þa nomen hire 7 mid  
 teartrum swin3ellum swungon oð ðet hiræ licame wearð swa swiðlice  
 5 iswungon swulce he mid seaxum tosnædod wære . Swa heo hire  
 six dæ3es dæ3hwamlice mid swiðlice swingelle swungon 7 hire  
 ðonne on efen on cwearterne biclusdon . 7 on mor3en þonne heo  
 hire ðanon ut læddon þonne eode héo út hal 7 isund ða þæs binnon  
 fif nihte com hire tó godes engel oðre siðe 7 hire to cwæð . Sibilla .  
 10 ðu wære ær meretrix on ðisse worulde ac þu eart nu godes  
 icorenæ . þu wære ær sibilla iháten . ðu eart nú susanna inemned .  
 Nú to ðisse dæ3e þu sceald þone eadi3 wuldorbeah underfón ðe þu  
 þurh ðæs tintre3a iearnod hafest 7 swa hwæt swa ðu to gode 3yr-  
 nende bist þu bist tyðæ . Ða antswarede heo þam engle 7 þus cwæð .  
 15 Ane bene leof ic 3yrnen wolde 3if hit min mæ3ð wære þ ic hit  
 3yrnan durste . þ ure drihten me unnon wolde 3if hit his mildæ  
 willæ wære þonne ðeo tid cuman scolde þ he þrowian wolde . þ ic  
 ðonne þa hal3a rode iseon moste . Ða andswarde þe engel hire 7  
 þus cwæð . Eall hit bið swa ðu bidest . 7 þe engel hire þa from  
 20 wende . Sonæ on þ dæ3red þa comen þa ylçæ þe hire tintre3edon  
 7 hire ut of þam carcerne læddon Sonæ swa heo ut com þa clupode  
 heo 7 þus cwæð . Nu hit is þe timæ þ 3e to sæles eower 3ewin  
 endian moten . Sonæ swa heo þ word icwæden hæfde þa comen  
 godes englæs 7 hire sawle of þam licame nomen 7 hire mid heom  
 25 læddon . An ðære iudeiscræ monnæ þa ðerto racode 7 he mid his  
 sweorde hire þ heafod of asloh 7 heo ða ðer swiðne mucelne ád  
 onældon 7 imynt hæfdon þ heo ðone lichame nimen wolden 7 hine  
 to duste forbernon . Ða wæs on þære meniu þæs folces an swiðe  
 welig wif sone swa heo ihurde þ heo þ don wolden þa ferde heo tó  
 30 mid alle þam folce þe heo mid hire hæfde 7 þone licamæ nedýngæ  
 æt heom nám 7 hine forð mid hire ferian het 7 hine innon hire  
 a3ene huse on stænene ðruh arwurðlice biburi3en het . Ða [fol. 20]  
 iudeiscæn þa mucelne sinoð heom bitweonon hæfden . 7 heo ða ræd-  
 den þ heo þæs wifes botle al forbernon wolden . Ða þæs binnon preom

spoke: 'I tell you no more now than I told you before, but that I know of a truth that whilst I was suffering the burning therein [i. e. in the temple] for my sins, as it was God's will, as soon as I had spoken that word, my body was healed. Now inflict on my body what tortures ye please, for all that ye cannot touch my soul.' Then they took her and beat her with sharper strokes, until her body was so severely beaten as though it had been cut with knives. Thus they beat her with severe scourging daily for six days, and then in the evening shut her in the prison; and in the morning, when they led her out from thence, she went out whole and sound. Five nights after this, God's angel came to her a second time and spoke to her, 'Sibilla, thou wast formerly a meretrix in this world, but now thou art a chosen one of God; thou wert formerly called Sibilla, thou art now named Susanna. Now on this day thou shalt receive the blessed crown of glory which thou hast merited by these tortures; and whatsoever thou askest of God, thou shalt receive.' Then she answered the angel and thus spoke: 'One boon, Sir, I would fain ask,—if I be worthy to dare to ask it—that our Lord should grant me, if it be his merciful will: [namely] that when the time shall come when he shall suffer, I might be allowed to look upon the holy rood.' Then the angel answered her and said thus: 'It shall be as thou askest.' And the angel then departed from her. Soon, at dawn of day, there came to her the same that had tortured her, and led her out of the prison. As soon as she came out, she cried and said thus: 'Now is it the time that ye must straightway end your tortures.' As soon as she had spoken that word, God's angels came and took her soul from her body, and bore it with them. One of the Jewish men hastened up to her and struck off her head with his sword; and then they kindled there a very large fire, and intended to take the body and burn it to dust. Now there was amongst the crowd of people a very wealthy lady. As soon as she heard that they purposed doing that, she approached with all the people she had with her, and took the body from them by force, and had it borne away with her, and buried honourably in a stone coffin within her own house. The Jews then held a great meeting amongst themselves, and determined that they would burn down

dazum héo comen alle ham to þam wife 7 heo þa swiðlice hire  
 ðreatizen ongunnon þ heo pone lichame azyfen scolde Buton heo  
 þ don wolde þ heo wolden hire sylf forbernen 7 all þ heo ahte . þá  
 þ wif þ ihyrde ða eode heo on diþlon 7 hire to drihtne bæd 7 ðus  
 5 cwæð . Drihten leof ðu 3eðafodest þissæn unlædan þ heo ðæsne  
 licame on hire life swiðe cwyldon 7 berndon þurh an word þ heo  
 þine halza nome forewitegode . 3if ðu heom iðafien wulle ðæt heo  
 ðone lichame leng dreccen scylon 3ewurðe ðin wille . 3if hit þonne  
 ðin willæ ne beo for ðinre mildheortnysses swutela to ðissum dæ3e  
 10 ðin wuldor þurh heom . Sonæ swa heo hire ðus iþæden hæfde heom  
 alle on locizende þ hus þ þe halzæ lichame inne biburized wæs  
 wearð al innan on brune of ðare þruh ðe heo on læ3 7 þe læ3 on  
 ælce healfe út rædde þ heo nan oðer nyston buton heo alle for-  
 beornæn scolden 7 heo ða swiðe un3eheartlice ðanon fluzon . Sonæ  
 15 swa heo ðanon wændon þa wearð þe bryne adwæsced . þ wif ða  
 sonæ in eode 7 hire sunæ to hire clypode 7 to him ðus spæc . Eale  
 þu sune min mucele beoð þa wundræ þe hér to dæ3 iwordene beoð .  
 Nu bidde ic ðe þ ðu næfra þas isihðe ne for3ymeleasæ ac hy fæste  
 on ðine imynde heald for þam ðingum [þe] of ðam halzan treowe  
 20 þe on salomones temple ibroht is ðis wundor iworden is . 7 ðurh  
 þ all middaneard iholpan bið . 7 heo þa cyrcean aræren het ofer  
 ða ðruh þe ðe lichame inne reste . Afters þan ðe þis iworden wæs  
 binnon sixtiz 3earæ ðæs . þrowode ure drihten þa he wæs þrittiz-  
 wintre . Ða hit ða wæs embe pone timæ þ ða arleasæ iudei hine  
 25 hón wolden . þa ne mihten heo on nane stowe swyle treow finden  
 swylce heo hine on hón wolden . Ða clupode heoræ án 7 cwæð ðæt  
 on salomones temple án treow wære þ he wende þ ðerto mihte . Ða  
 clypede caiphas ofer heom alle 7 ceas of heom allon ðreo hund  
 monnæ 7 heom bead þ heo ðertó faren scolden 7 þ treow to him  
 30 feccan . Ða ðe heo ðerto comen ða ne mihte heoræ nán hit aweccan  
 Ða wendon heo sume eft on3ean to him 7 him þ cuddon ðær he  
 het faren to 7 forceorfæn hit on ðreo heo nateshwón ne mihten .  
 Ða iwearð hit bitweonæn héom þ heo ámeten tyn ælnæ of ðam

19. þe] *is wanting in the MS.*23. *MS. drihten 7 þa.*24. hine] *MS. hi.*25. wolden] *d altered from another letter.*29. *MS. monn,*



the lady's house. Three days afterwards, they all came to the lady's house, and threateningly demanded that they should give up the body. Unless she did so, [they threatened] that they would burn her and all that she had. When the lady heard that, she went in secret and prayed to the Lord and thus said: 'Dear Lord, 5 Thou didst permit these wretched ones sorely to torture and burn this body whilst she lived, on account of one word, [namely] that she foretold Thy holy name. If Thou wilt permit them to illtreat this body still longer, Thy will be done. But if it be not Thy will, for Thy mercy's sake make known this day Thy glory on them.' 10 As soon as she had thus prayed, whilst all were looking on, the building in which the holy corpse was buried took fire within from the coffin in which she lay, and the fire started out on every side, so that they believed nought else, but that they would all be consumed by the fire, and they fled from thence greatly terrified. 15 As soon as they had departed, the fire was quenched. The lady then went in at once, and called her son to her, and thus spoke to him: 'Lo, my son, great are the wonders that have been wrought here to-day! Now I beg thee that thou never become heedless of that which thou hast seen [*lit.* of this sight], but hold it fast in thy 20 memory, for the reason that this miracle has been performed by the holy tree which was brought into Solomon's temple; and by it all the world shall be helped.' And she ordered a church to be erected over the coffin in which the body rested. Sixty years after this had happened, our Lord suffered, when He was thirty years old. When 25 the time had come that the wicked Jews wished to crucify Him, they could in no place find such a tree as they would fain crucify Him on. Then one of them cried out and said that in Solomon's temple there was a tree which he thought would be suitable thereto. Then Caiaphas called out over them all, and chose from them all 30 three hundred men, and commanded them that they should go thither and fetch him the tree. When they came thither, none of them could move it. Then some of them went back to him, and made this known to him. He ordered them to go and cut it into three pieces, but they could by no means do so. Then they agreed 35 among themselves that they would measure ten ells of the tree and



treowe 7 þ of acurfæn 7 heo þa swa dyden . þa twezen deales heo  
nateshwón forceorfan ne mihten. Ða tyn ælnæ heo on twa toslæf-  
don 7 on ðam ilcæn temple hit all biheowen 7 þa halzæ rode ðerof  
wrohten 7 ure drihten sylf hire eft ut of þam temple ber . Ðis  
5 wæs all idón on þone ylçæ frizdæi þe he ðrowian ongon . Ða twezen  
dæles ðæs halzæ treowæs wæron áá innan ðam temple 7 nan mon  
heom ætrinæn ne durste . Ða ðæs binnon þreo hund wintræ 7 xxx  
wintrum ða *sancta helena* to *hierusalem com* . 7 þa halza rode  
sæcan ongón . Ða heo ðe halize rode swa hit godes almihtizes  
10 foresceawunge wæs ifunden hæfde heo ða in to þam temple com 7  
heo þæt treow sceawian ongón . Ðá axode heo hwæt hit wære . oððe  
hwanon hit come . þa sæde hire mon [fol. 20<sup>b</sup>] þ hit wære ilæfed of  
ðare halza rode 7 heo þa 3cornlice smeade hú hire embe þ to donne  
wære . Ða on þá ylcan nihte þa heo on hire reste wæs þa com  
15 hire an stæfne tó ðæs ðe hire iðuht wæs þ hit godes engel wære 7  
hire bi hire nome nemde 7 hire 3epuht wæs þ heo innan ðam tem-  
ple wære 7 þa bead ðe engel hire þ heo sceolde þ haliz treow on  
feower toceorfan 7 imæten þa feower dælæs þ ælc wære tyn ælnæ  
long 7 bead þ heo scolde senden þa feower dæles on feower healfe  
20 ðisses middaneardes Heo ða on mor3en dude allswa ðe engel hire  
bead 7 heo þ haliz treow mid mucle arwurðnesse forð mid hire  
ferien het to constantinopolim 7 þa halgæ rode forð mid . Sonæ  
swa heo innon þare ceastre cóm *constantinopolim* ða mon ferede  
to3eanes hire ænne forðfarene mon þa het heo þ folc anbidæn ane  
25 metmucle tid . Ða hæfde heo éacsfylce ða oðre rode þe ðe sceapæ ón  
ahón[gen] wæs þa smeade heo on hire ðance on hwæðere crist ahon-  
gen wæs . Ða nom heo arest þeo rode ðe þe sceaðe on hongode . 7  
hire uppon ðene deaden alæ3de 7 he læ3 forð alswa he ær dude . þa  
het heo ða oðre nimen 7 uppon him settæn . sone swa heo ðam  
30 deade neahlæhte þa arás hé sonæ ða ðe heo ðæt iseah þa wearð  
heo mucel iblissod 7 heo in to þam kinge eode *constantine* . 7 him  
cydde þa merðæ þe heo mid hire ibroht hæfde . Ða ðæs binnon  
six ðazum þa fullode siluester þe papæ þone iudam þe *sancta helene*

21. *MS.* arwurðnesse.26. for the first ahóngen the *MS.* has ahón, which stands at the end of the line and is followed by a short

stroke indicating that only part of the word has been written. The scribe, however, forgot to add the gen at the beginning of the next line.

cut that [length] off, and they did so. The [remaining] two parts they could not by any means cut. The ten ells they cut into two pieces and, in that same temple, hewed it all [i. e. the ten ells] into shape, and made the cross of it, and our Lord himself afterwards bore it out of the temple. This was all done on the same Friday 5 on which he suffered. The [remaining] two parts of the holy tree remained always within the temple, and no man dared to touch them. Then, 330 years after, Saint Helena came to Jerusalem and sought for the holy rood. When she had found the holy rood, as it was Almighty God's providence, she went into the temple and saw 10 the tree. Then she asked what it was and whence it came. They told her that it was left from the holy rood [i. e. that it was the portion left after the wood for the holy rood had been cut off], and she then earnestly meditated what she ought to do with it. In the same night when she was on her couch, there came to her a 15 voice in such wise that it seemed to her to be God's angel, and it named her by her name, and it seemed to her that she was inside the temple; and then the angel bade her cut the holy tree into four parts, and measure the four parts so that each should be ten ells long, and he bade her send the four parts to the four quarters 20 of this earth. On the morrow she did as the angel commanded her, and ordered the holy tree to be carried with her thence to Constantinople with great honour, and the holy rood as well. As soon as she came within the city of Constantinople, a dead man was borne towards her. Then she bade the people wait for a short time 25 —for she had also the other cross on which the robber was crucified—then she meditated in her mind on which of the two Christ was crucified. Then she first took the cross on which the robber had hung, and laid it upon the dead man; and he still lay [dead] as he did before. Then she ordered the other to be taken and placed 30 upon him; as soon as it approached the dead man, he straightway arose. When she saw that, she was greatly rejoiced, and went in to the king, Constantine, and made known to him the marvellous things that she had brought with her. Six days after this, Silvester, the pope, baptized Judas, who had shown Saint Helena the 35

þa rode tæhte . 7 hine bi nome *ciriacum* nemde 7 hine on ðone  
 ilce dæge to arcebiscop halgode . 7 ðes on morzen he wende to  
 ierusalem . 7 heo forð mid him þa twezen dæles sealde oðerne dæl  
 he scolde dón to ierusalem . oðerne to alexandriam . 7 þone ðridde  
 5 dæl þe papæ siluester forþ mid him to romeburiz hæfde . þone  
 feorðan dæl heo mid hire hæfde on *constantinopolim* . Binnon  
 preom dazum þæs ðe þeo haliz rod ifunden wæs iudas 3eaf *sancta*  
 helenæ þa fif næglæs ðe ure drihten mid inæglæd wæs; on þare  
 ilcan nihte com hire to godes engel þa heo on hire reste wæs . 7  
 10 hire be hire nome nemde 7 þus cwæð . Heléna aris 7 þa næglas  
 nim 7 ðerof wurcean hát þ þ myld to *constantines* bridle pines sune  
 7 nis æniz þ him syððan wiðstanden mæge . 7 monize scylen on god  
 bilyfæn þurð þa wundra ðe of ðam bridle wurðap . Ða axode heo  
 hine hwæðer heo scolde þa næglæs mid hire læden þe heom ðær  
 15 læten wurcen . þa andswarde hire þe engel 7 ðus cwæð . Ðu ne miht  
 heom ná of ðissere stowe læden ær heo iwrohte beon ac ðu scealt  
 heom hér wurcen haten . 7 ðone bridel syððan mid þe læden 7 heo  
 þa dyde swa ðe engel hire bead 7 heo ða mildnæglæs wurcen hét 7  
 hire sylf ðermid wæs . 7 on ðare hwile ðe heo song pri3æ þ haliz  
 20 bed þ is *pater noster* þa mild wæron iwrohte . 7 heo heom to *con-*  
*stantine* brohte hire sunæ 7 þonne he on ráde wæs ðonne wende of  
 ðæs horses muðe se liz þ mon mihte ofer ane mile iseon 7 ælc þare  
 þe þ wundor isezen swiðe afurhte weron 7 heo þurh þ *cristendom*  
 underfengon 7 swá hé wæs preo 3ear farende . Swa wide swa he  
 25 hine mid him lædde swa wide mon *cristendom* underfon wolde .  
 Ða ða preo 3ear ifyllede wæron þa com him godes engel to 7 cwæð .  
*Constantinus* nu hit is þe timæ þ þu mid godes bletsungæ eft on-  
 ettan scealt to ðare hal3an ceastre *constantinopolim* for þam ðingum  
 ðe þú godes wille 7 his bibod fulfremedlice ifulled hæfst . Ða dude  
 30 he sonæ swa þe engel him bead . sone swa he þider cóm . þa het  
 he þone bridel nimen 7 þa hal3æ irenu of aliniæn het . 7 heom  
 mid mucele arwurðnesse in to þare hal3æ rode ahón hét ðær 3yt  
 oð þysne andweardan dæ3 heo ihealdene weron Amen Amen ;

22. horses] h altered from b.

22. MS. ælc þare ðingæ þe þ

wundor.

32. mucele] MS. mucele.

rood, and named him by name Ciriacus, and the same day hallowed him archbishop. And the next morning he went to Jerusalem, and she gave him the two parts [to take] thence with him : the one part he was to take to Jerusalem, the other [he was to send] to Alexandria, and the third part the pope, Silvester, had with him thence to Rome, 5 the fourth part she had with her in Constantinople. Three days after the holy rood was found, Judas gave St. Helena the five nails with which our Lord was nailed. In the same night God's angel came to her when she was on her couch, and named her by her name and spoke thus : ' Helena, arise and take the nails, and order 10 the bit of Constantine's, thy son's bridle to be wrought thereof; and there is no one that will be able to withstand him afterwards, and many shall believe on God on account of the wonders that will be performed by the bridle. Then she asked him whether she should take the nails with her, or have them wrought there. Then 15 answered her the angel and spoke thus : ' Thou canst not take them from this place before they are wrought, but thou shalt order them to be wrought here, and afterwards take the bridle with thee.' And she then did as the angel bade her, and ordered the bit nails to be wrought, and she herself was present. And in the time in 20 which she sang the holy prayer, that is, the paternoster, thrice, the bit was wrought, and she took it to Constantine, her son. And when he was on riding expeditions, there issued from his horse's mouth a flame which could be seen for over a mile; and all those who beheld the marvel were sorely afraid, and in consequence of it 25 received Christianity. And he was thus travelling about for three years. Wherever he took it [the bridle] with him, people were willing to receive Christianity. When the three years were fulfilled, God's angel came to him and said : ' Constantine, it is now the time when, with God's blessing, thou shalt hasten back to the holy city, 30 Constantinople, because thou hast entirely fulfilled God's will and His command.' Then he straightway did as the angel bade him ; as soon as he came thither, he ordered the bridle to be taken, and the holy pieces of iron to be removed and to be hung up with great honour, together with the holy rood, where they have been pre- 35 served until this present day. Amen. Amen.







## NOTES.



2<sup>6</sup>. *quinguinta finicas*. A comparison of the various members of the *Rood-tree* group shows that, in the original from which they are all ultimately derived, both Elim, with its twelve springs of fresh water and its seventy palm trees, and Replidim, with the bitter water, which was made sweet by the rods, were mentioned<sup>1</sup>. In the original of R the seventy palm trees had been reduced to fifty, and the Latin *palmae*, to which the other versions point, had been replaced by the Greek *φοίνικες*, of course, in a Latinized form; the result being the *quinguinta finicas* of the text. This being unintelligible to the author of R was regarded by him as a place name, which he took over unaltered in form and applied to the place where the rods first appeared. But this was not the only confusion: out of Elim, with its twelve springs of fresh water, and Replidim, with the bitter water, he made Elem—*Delemia* I take to have arisen from *de Elem*—with thirty springs of bitter water.

4<sup>33</sup>. *Robathi*. If we spell this word backwards, disregarding the final *i*, and treating *th* as one letter, we get *thabor*, which is, no doubt, the place meant. According to the *Legend* Moses planted the rods at the foot of Mount Thabor (some MSS. have Oreb), where they were afterwards found by David.

6<sup>16</sup>. *þur* for *þurh*.

6<sup>19</sup>. *bilyfæð*, cf. 34<sup>13</sup> *bilyfæn*. These are somewhat earlier instances of the verb *to believe* (with the prefix *be-*) than any recorded in the NED. O.E. *geliefan*.

6<sup>29</sup>. *Ða ðæs binnon æhta dajan*, 'Eight days afterwards.' *Binnon* is similarly used 22<sup>5</sup>, 28<sup>8</sup>, 28<sup>34</sup>, 30<sup>23</sup>, 32<sup>7</sup>, 32<sup>32</sup>, 34<sup>6</sup>.

8<sup>11</sup>. *sum ðure ðingæ*, literally 'some one of those things.' Cf. l. 8, *næn þare ðingæ*.

8<sup>6</sup>. *tweonan*. I have here retained the reading of the MS., although the scribe probably meant to write *betweonan*. Cf. 6<sup>17</sup>, 6<sup>21</sup>, 6<sup>31</sup>, 16<sup>31</sup>.

8<sup>33</sup>. Ought we not to supply *me* before *iduhit*? Cf. 32<sup>15</sup> *ðæs ðe hire iduht wæs þ hit*, etc. We must either translate: 'As it seemed to me my power of speech,' etc., or, 'thus it seemed to me that my,' etc.

10<sup>5</sup>. *cneowū bedū* is obviously miswritten for *cneowbedū*. Cf. 10<sup>15</sup>.

<sup>1</sup> Both places are mentioned in Ca II, A, Db, and F. They were the scenes of the second and third appearance of the rods.

Marah (Exod. xv. 23) has been confused with Replidim.

10<sup>21</sup>. *ðær ðu inne wære*. Ought we not to read *ðær ic inne wæs*?

10<sup>33</sup>. *alsiȝan* stands probably for *halsiȝan*. For instances of the loss of *h*, cf. grammatical notes. It might possibly be miswritten for *ałsiȝan*.

12<sup>10</sup>. *on egypte lande*. Does this refer to the sending of Moses from Midian to Egypt? Or ought we to read *of egypte lande*? The latter seems more probable; it suits the context better, moreover in the former case one would expect to have *land* (accusative).

12<sup>21</sup>. This line is corrupt. We ought perhaps to supply *ðe* after *dingum*, cf. note to 30<sup>19</sup>. After *arest iseȝe* some words have probably been lost.

12<sup>21</sup>. *him ... bæd*. Cf. 12<sup>9</sup>, 20<sup>16</sup>, 20<sup>20</sup> (*hine ... bæd*).

14<sup>14</sup>. *boden* may be either sing. or plural.

14<sup>25</sup>. *deȝen*, 'to die.' This is an earlier instance of the occurrence of the verb *to die* than has hitherto been recorded. It is met with in Ormulum, Lazamon, Ancren Riwe, St. Katherine, etc. Owing to the fact that *deȝen* is not found in OE., other words, such as *sweltan*, *steorfan*, etc., being used, it has been assumed that it is of Scandinavian origin. But seeing that the word was in common use in the South West of England from the middle of the twelfth century onwards, and that it is found in the other West Germanic dialects: in Old Frisian, Old Saxon, and Old High German; and seeing, moreover, that Orm.'s *deȝenn* cannot be derived from the Old Norse (Danish) *døyya*, which would have given *deȝenn* (cf. Brate<sup>1</sup>, Paul und Braune's Beiträge zur Geschichte der deutschen Sprache und Literatur, 10. 38), it is surely not unreasonable to suppose the word to be a genuine English one. The form in which it occurs presents no difficulty: *\*danȝan* would appear in West Saxon as *dieȝan*, in Mercian as *dēȝan* (cf. W. Sax. *cieȝan*, Merc. *cēȝan*, from *\*kauȝan*), and, as in the Rood-tree both *e* and *y* occur as representatives of W.S. *ie*, *ȝ*, Merc. *ē* (unlaut of *ea*), the vowel is here quite regular.

14<sup>31</sup>. *þ̄ ðu him mid hælpen miht*, cf. note to 24<sup>7</sup>.

16<sup>24</sup>. David's arm, in which he was holding the rods, was miraculously extended towards the Ethiopians, and he himself had no power to draw it back.

18<sup>14</sup>. *husæ* may be either singular or plural. I take it here as plural on account of *husæn*, 16<sup>33</sup>.

18<sup>29</sup>. *anride*, 'that on which one rides, horseback, a mount.' I only know of one other instance of *anrid*, *onrid* (which is formed like *anbid* from *onbidan*): cf. Stevenson & Napier, Oxford Charters, p. 23 *ælcon hiredmen his onrid þe he alæned hæfde*.

20<sup>11</sup>. literally: 'was (or became) on so great fire.'

20<sup>13</sup>. *alle* must be connected with the foregoing *heom*. 'All the leprosy' would be *al þe r*.

22<sup>3</sup>. *stude*. Cf. 24<sup>31</sup> *styde*, besides *stede* 22<sup>4</sup>. On the OE. *stȝde* cf. Sievers, P. B. B. 10. 197; 16. 233. The form *stude* is common in the South-Western dialect in early Middle English.

<sup>1</sup> In spite of this Brate believes Orm.'s *deȝenn* to be of Scandinavian origin. To get over the difficulty he assumes that it belongs to a later stratum of borrowed words (*dürfte*

*einer späteren Schicht der Lehnwörter angehören*), after the Old Danish *þy* had been monophthonged to *ö*.

22<sup>7</sup>. *grate*, cf. *grete* 22<sup>12</sup>, 'greatness, thickness.' Old West Saxon *grieto*, Late W. S. *grjto*. The dictionaries record but one instance of this word from the *Epistola Alexandri ad Aristotelem* (Anglia 4. p. 146, and Cockayne, *Narratiunculæ Anglice conscriptæ*, p. 8) *þæt treowcyn ungemetlice gryto and micelnysse*.

22<sup>8</sup>. *fingermel*. 'fingermeasure, fingerlength.'

22<sup>9</sup>. *hop*, 'a hoop'; again 22<sup>14</sup> and 24<sup>6</sup>. These are earlier instances of the word *hoop* than have hitherto been recorded. An OE. *hóp* has not yet been met with.

24<sup>1</sup>. *ðæt ylca seolfer ꝥ þe unsælig iulas ure drihten to deaþe fore bileawede*. Cf. 26<sup>15</sup> *ðu eadig treow ꝥ alles middaneardes hælend 'n hangian sceal*, 30<sup>11</sup> *þ hus ꝥ þe halga lichame inne biburized wæs*. Cf. also 14<sup>30</sup> *þu hæfst mid þe sylfum ꝥ ðu him mid hælpem miht*. The relative pronoun *þæt*, which was originally only used for the nom. and acc. singular of the neuter, does duty, in the above instances, as a dative, being governed by the following preposition. The historically correct *þe* occurs 24<sup>2</sup> and 20<sup>6</sup>. In the following century *þat* was employed as a relative in all cases of all genders both in the singular and plural, but in the Rood-tree we see its use still restricted to the neuter singular. In the masc. and fem. sing. as well as in the plural of all genders *þe* is still invariably used; cf. 10<sup>23</sup>, 14<sup>31</sup>, 20<sup>7</sup>, 30<sup>12</sup>, 30<sup>22</sup>, 32<sup>25</sup>, 32<sup>27</sup>, 34<sup>8</sup>, etc.

24<sup>13</sup>. It would perhaps be better to alter *soðes* into *soð*, and to read: *hwæt his soð wære*.

26<sup>19</sup>. Literally: 'what she meant by the word that she should name Christ.' Cf. 30<sup>6</sup>.

26<sup>21</sup>. Literally: 'but as it had come into her mouth.'

26<sup>22</sup>. *carcerē* must, no doubt, be expanded *carcerem*. The author of the English version has evidently taken the word over unaltered from his Latin original.

26<sup>32</sup>—28<sup>1</sup>. This sentence is awkwardly expressed; what she intends to say is: 'I know of a truth that, as soon as I had spoken that word, my body was healed from the pain of the burning which I was suffering for my sins.'

28<sup>3</sup>. Literally, 'ye cannot any the more [the sooner] by doing so [i. e. by torturing my body] reach my soul.'

28<sup>15</sup>. *mæȝð* I take to be miswritten for *mæð*, 'one's due proportion, one's deserts, what one deserves.'

28<sup>29</sup>. *to sæles* I take to mean, 'immediately, at once.' Cf. Aelfric's *Lives of Saints*, ed. Skeat, i. p. 494<sup>115</sup>, *ac gehwá to sæles móste clipian*. Skeat translates, 'in due time,' but the context requires, 'forthwith, there and then.' Instances of similar formations are given by Sievers, *Ags. Gramm.* § 320. Cf. also *to gifes* 'gratis,' *Zeitschrift für deutsches Alterthum*, 9. 478.

30<sup>19</sup>. *for þam ðingum [þe]*. I have here supplied *þe*; cf. 22<sup>29</sup> and 34<sup>28</sup>; also 12<sup>21</sup>.

32<sup>2</sup>. *toslæfion*. The verb *tósláfan*, 'to cut in pieces,' is not recorded in the dictionaries. It is the causative of the strong verb (to)*slifan*.

32<sup>15</sup>. *ðæs ðe hire iðuht wæs ꝥ*, etc. Cf. note to 8<sup>33</sup>.

32<sup>19</sup>. The author has forgotten that the tree originally measured only thirty

ells, and that one-third, i. e. ten ells, had already been cut off. A quarter of the remainder would only measure five ells.

32<sup>22-24</sup>. A more correct translation would be: 'As soon as she came within the city Constantinople, as they were carrying towards her a dead man, she bade the people,' etc. The *ða* in line 23 is relative, the *þa* in l. 24 demonstrative.

32<sup>26</sup>. *ahón[gen]*. The MS. has *ahón-*, which stands at the end of a line. If it were not for the short stroke in the MS. after *ahón*, which indicates that only part of the word has been written, the reading *ahón* might have been allowed to stand unaltered. The form *ahón* occurs as past participle in early Southern Middle English: cf. Bülbring, *Ablaut der starken Zeitwörter*, im Südenglischen, p. 106.

34<sup>11</sup>. *myld* (cf. *mild* 34<sup>20</sup> and *mildnæȝlas* 34<sup>15</sup>) = O.E. *midl*.

34<sup>12</sup>. *Nis æniȝ þ him syððan wiðstanden mæȝe*. Cf. 26<sup>11</sup> *Næs nan mon swa durstiȝ þ his ætrinan durste*. In these two instances the *þ* is rather a conjunction than a relative pronoun. In the latter case we can supply *he* after *þ*, and in the first instance the construction seems similar: 'There is no one [so powerful] that [he] can,' etc.

34<sup>13</sup>. *þurð*. Cf. note to line 19 of the *Compassio Mariae*.

34<sup>20</sup>. *bed*, O. E. *gebed*.



## APPENDIX

TO

### THE HISTORY OF THE HOLY ROOD-TREE.

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#### I.

THE CAMBRIDGE AND HARLEIAN LATIN VERSIONS, AND THE  
OLD FRENCH PROSE VERSION OF ANDRIUS.

#### THE CAMBRIDGE LATIN VERSION AND ANDRIUS.

Incipit sermo quomodo primitus sancta arbor creuit in qua  
salus mundi pependit.

§ 1. Sancta et diuina eloquia, fratres, iugiter immo et cotidie  
nobis salubriter recitantur, ut anime nostre paschantur et in futuro  
seculo eternis epulis saginentur, dicente propheta: 'satiabor,  
dum manifestabitur gloria tua.' Det nobis dominus per spiritum

---

§ 1. Chascun iour deuriemes nos reciter les deuines escritures, 5  
car nos armes en seroient paeues et saoulees, ce dist li prophetes,  
'Biaus sires, ie serai mout saoules, car ta gloire sera bien faite  
aperte.' Mais nous ne nos deuriemes glorefier fors si come dist

---

*This Latin version (= Ca) is printed from the twelfth century MS. Mm. 5. 29, in the Cambridge Univ. Library, fol. 157<sup>b</sup>. It is divided into paragraphs for convenience of comparison with the version in MS. Harley 3185 (= H). In the case of those paragraphs in which H agrees with Ca, the variants from the former are added here. An account of those portions of H which differ, will be*

*found on p. 54. Contractions are expanded. Square brackets denote that the letters enclosed are wanting in the MS.*

*The Old French version of Andrius (= A) is printed from MS. 95 (Bibl. Nat. Paris), fol. 386<sup>o</sup>.*

1. § 1. also in H.
3. seculo wanting Ca.  
satiatur H.
- 3-4. Ps. xvi. 15.



sanctum hac uirtute in ipso corroborari, ut, cum apostolo, nobis absit gloriari, nisi in cruce domini nostri Ihesu Christi. In qua enim si gloriemur, profecto scientia ueteris ueritatis a deo replebimur, ut sciamus unde arbor sancta, oriri ceperit, et quomodo  
5 crescere inchoauerit uel qualiter ad operationem salutifere crucis peruenerit, in qua salus mundi pependit.

§ 2. Post egressionem autem filiorum Israel ex Egipto, cum eos dominus per manus Moysi a seruitute Pharaonis eduxisset, rubrumque mare siccis uestibus transire fecisset, primo egressi sunt in  
10 desertum Sur; ambulauerunt tribus diebus per solitudinem, et non inuenerunt aquam. Fixis tamen tentoriis in planitie campi, tota nocte manserunt ibi. Facto igitur diluculo, Moyses surrexit a sompno, et ecce uidit ad caput suum unam repente exortam uirgulam, et in dextera lateris parte aliam, atque in sinistra  
15 terciam; et demonstrabatur genus singularum tenerorum ostensione

---

li aposteles: 'Iou ne me doi glorefier fors en la crois Damedieu Ihesu Crist. Mais or nous conuient sauoir qui fu ichius sains arbres ne dont il nasqui premierement, dont la crois fu en quoi li salus dou monde fu pendus, ne coment la crois en fu puis faite.

20 § 2. Et dist l'estoire que quant li fil de Israel furent isut de Egypte, que Damedius les auoit deliures des mains de Pharaon par Moyssem, qu'il orent fet passer la mer rouge tout a sec, si uindrent premierement au desert de Sur, et errerent .iii. iours et .iii. nuis, que onques point d'aigue ne porent trouuer, et ten-  
25 dirent lor tente a plain cham et furent illueques toute nuit. Et quant uint au matin que Moyses s'esuilla, si uit deuant lui une mout bele grande uerge qui fu mise a son ceues, et une deuers sa destre, et une deuers sa senestre; et demonstre de quel

- 
1. sanctum] suum *Ca.*
  2. *Galat.* vi. 14.
  7. § 2 also in *H.*  
autem wanting *II.*  
cum] uidelicet .lx. millia preter  
mulieres et parulos cum *H.*
  8. manum *II.*
  9. uestibus] uestigiis *II.*

- Exod.* xv. 22. ingressi *II.*
10. Sur] Syn *II.*  
admouere *Ca.*
11. non wanting *Ca.*  
tamen] autem *H.*
14. sinistra parte *II.*
15. singulorum *II.* tenerum *Ca.*
28. demonstre ire *MS.*

foliorum. Nam prima uirgula erat cypressina, atque alia cedrina, et pini speciem habebat tercia. Obstupefactus igitur Moyses repentina uirgularum uisione, nullatenus ausus est illas contingere, nec in illo loco diutius quiescere, sed conscite profectus inde, uenit in Helim cum omni plebis multitudine; ibique reperientes septua- 5 ginta palmas et .xii. aquarum fontes, castrametati sunt iuxta aquas. Facto autem mane, dum euigilasset Moises, ecce iterum reperit circa se in terram fixas tres quas prius uiderat uirgulas, et non ausus est amouere illas, sed ualde admirans prophetauit dicens, 'Uere istarum ostensio uirgularum sanctam significat trinitatem. 10 Cypressus itaque patris habet significationem, cedrus uero significat unigenitum dei filium, pinus etiam portendit paraclytum spiritum sanctum.' Et hoc dicens, profectus est inde, et uenit in Raphidim

maniere les uerges estoient. Et dist que la premiere estoit de cypries, et la seconde de cedre, et la tierce si estoit de pin. Et 15 quant Moyses uit iceste meruelle, si s'esmeruella mout et fu mout esbahis, ne onques de ces uerges n'en osa nule toucier, ne n'osa ainques puis d'illueques remanoir, ains s'en ala au plus tost qu'il pot; si s'en ala en une tere que on apiele Elym ot trestout son pueple que il menoit. Et trouua illueques .lxx. paumiers et .xii. 20 fontaines d'aigue; illueques se herbergierent iouste les aigues. Quant uint au matin que Moyses s'esuilla, si trouua enuiron soi de rechief ices .iii. uerges que il auoit ueues deuant, et estoient fichies en la tere. Cil ne uaut onques souffrir qu'eles fuissent remuees; lors s'esmeruella mout dans Moyses et prophetiza et 25 dist, 'La senefiance de ces .iii. uerges si senefierent la trinite, car li cypres senefie le pere, li cedres si a la senefiance dou fil, et li pins si a la senefiance dou saint esperit.' Et si tost come

1-2. Nam ... tercia *wanting* II.

2. Obstupefatus II.

5. *Exod.* xv. 27.

repperiente Ca.

6. palmities II.

8. se in terram *wanting* II.

illas tres II. uidit II.

9. est ausus mouere II. a. e.

ad mouere Ca.

11-13. Cypressus ... sanctum *wanting* II.

13. profectus II.

15. estoit] auoit MS.

19. ot] et MS. 20. paumiers MS.

cum omni plebe, ibique reperte sunt aque tam amare, ut populus ex eis nullatenus posset bibere. Moyses igitur cum populo magnam sustinens tribulationem propter aquarum amaritudinem dormiuit post solis occubitum. Et exorto die euigilans item illas tres quas  
 5 supra retulimus, iam tercio penes se uidit astare uirgulas. Unde admodum admirans, et quid ageret, prorsus ignorans, clamauit ad dominum pro amaritudine aquarum; qui etiam exaudiuit eum, talem sibi inspirando cogitatum, ut erueret uirgulas et poneret eas in aquarum fonticulis. Moxque amaritudo aquarum in maxi-  
 10 mam uersa est dulcedinem; et letatus est populus dulces bibendo aquas.

§ 3. De istis etenim uirgulis dicitur hoc, quod in Exodo legitur: Moses igitur clamauit ad dominum pro amaritudine aquarum, qui etiam ostendit ei lignum. Quod cum misisset in aquam, uersa est  
 15 in dulcedinem. In Grecorum etenim commentariis lignum pro ipsis ponitur uirgulis. Mense igitur tercio egressionis filiorum Israel de terra Egypti profecti sunt de Raphidim, et uenerunt in solitudinem Sinay; tulitque secum Moyses iuxta uerbum domini uirgulas supradictas, uirtute sacri mysterii plenas. Profecti autem

20 Moyses ot ce dit, si s'en ala mout tost d'illueques et uint en la tere de Taphindun auoec trestout le pueple qu'il menoit auoeques lui, et trouuerent en celle terre unes aigues si ameres que li peuples ne les pooit boire. Moyses fu mout en grant tribulation, et li pueples qui estoit o lui, pour l'amertume des aigues. Et  
 25 quant li solaus fu coucies, si alerent dormir. Et quant uint au matin que Moyses s'esuilla, si uit de rechief iouste lui ces .iii. uerges dont nos auons desus dit. Lors s'esmeruella mout Moyses et ne sot que dire. [*Although there is no break whatever in the MS. several paragraphs are wanting here. The MS. goes on Salemons*  
 30 *li fieus David si fist, etc. Cf. p. 49 (§ 10).*]

2. ex] ab H.

4. illas wanting H.

5. astantes H. una modū Ca.

6. agere H.

12. § 3. is different in H.

12. Exod. xv. 25.

16. Exod. xix. 1-2.

21. Taphindun, so MS. for Raphindun.

23. les] le MS.

filiis Israel de Raphidim castrametati sunt in regione montis Synai; ibique dominus manna cibavit eos .xl. annis. Moyses igitur, repositis in aqua uirgulis, ascendit montis summitatem, fuitque ibi .xl. diebus et .xl. noctibus nichil manducans neque bibens; unde et hoc sacro quadragenario ieiunio legem domini meruit ab ipso 5 accipere domino. Cumque de monte Sinai descendisset Moyses portans duas tabulas lapideas digito dei scriptas, ita ex uisione dei resplenduit facies eius, ut filii Israel non possent respicere eius nultus claritatem. . . . *Here follows a short account of the doings of the Israelites in the desert, consisting of quotations from Exodus, 10 Numbers, Deuteronomy, and Psalms. No allusion whatever is made to the rods. After the death of Aaron the Israelites came to the land of Moab, and Moses, at God's command, ascended mount Nebo, ibique mortuus est iuxta preceptum domini, et ipse dominus propriis manibus sepeliuit eum, et propterea eius sepulchrum 15 omnibus hominibus manet incognitum usque in presentem diem.*

§ 4. Ille siquidem Moyses, dum regionem Moab intrauit, mox in terra posuit, sicut ei dominus mandauit, illas supradictas tres sanctas uirgulas quas in diuersis repperit locis circa se ortas per tres continuas noctes, sicut supra diximus; et in eodem loco, 20 nemine sciente, ualde multis steterunt annis, idem usque ad tempora sancti Dauid regis, nichil crescentes neque tenera folia perdentes, sed per omnia ita erant in terra consistentes, sicut idem Moyses sanctus posuit eas. Postquam igitur imperium sumpsit Dauid, rex gloriosus, in nocturna uisione apparuit ei angelus domini 25 ita dicens: 'O Dauid, dei dilecte, iam nunc expergiscere et, exorta luce, ultra Iordanem proficiscere. Ibi enim dominus tibi est ostensurus illas tres uirgulas sanctas quas olim Moyses in illis posuit locis. Habent sane significationem sancte trinitatis et per eas totus illuminandus est mundus. Hec autem dixit domini 30 angelus, et postea reuolauit ad celos. Facto igitur mane surrexit Dauid sanctus et magno cum comitatu iter arripiens, tertia die transiuit flumen Iordanis. Et ultra progrediens in campestribus

3. *Exod.* xxiv. 18; xxxiv. 28-29.  
14. *Deut.* xxxiv. 5-6.

17. § 4. *is different in H.*  
21. *idem*] *so MS.*



castrametatus est in planitiis cum magna multitudine plebis. Cumque mane surrexisset a sompnis, ecce circa se uidit tres exortas uirgulas, unam uidelicet ad caput suum, et in dextera lateris parte aliam, atque in sinistra terciam. Moxque in terra se  
 5 prosternens magno cum gemitu orabat dicens: 'Domine deus creator omnium, ostende mihi per ineffabilem clementiam tuam, si iste sint ille sancte uirgule de quibus ab angelo sancto in nocturnali audiui requie.' Hoc igitur dum orauit, de supernis audire meruit: 'Iste sunt ille sancte uirgule, et ideo eas summo cum  
 10 gaudio tolle et tecum illas porta cum maximo honore, quia sacris mysteriis sunt plene, et per eas redimendus est orbis terre.' Tunc Dauid, omni dubitatione et timore sublato, extraxit sanctas uirgulas de loco illo et secum portauit magno cum gaudio, multique infirmi receperunt sanitatem per sanctam illarum uirtutem, ante-  
 15 quam uenirent ad ciuitatem sanctam Ierusalem.

§ 5. Nam quidam uir prepotens, nomine Ioxilus, ita erat omnibus menbris infirmatus, ut in eo uix remaneret alitus. Cumque Dauid eius audisset infirmitatem, properanter cum sanctis uirgulis uenit ad eum. Moxque infirmus recepit sanitatem per illarum presentiam  
 20 uirgularum, et sanissimus exurgens, benedicebat auctorem sue salutis.

§ 6. Post hæc igitur sanctus Dauid profectus est uiam suam gaudens, et ecce antequam transiret flumen Iordanis obuiam ei ueniebant quatuor Ethiopes; moxque ut sanctas uiderunt uirgulas,  
 25 exclamauerunt dicentes: 'Magna enim sunt et admiranda in his sacris uirgulis misteria, necnon et omnis terra per eas est illuminanda.' Et accedentes propius, prostrati adorabant eas. Moxque abscessit de illorum corporibus omnis nigredo et deformitas; et facti sunt ualde albi et spetiosi, qui paulo ante fuerunt nigri et  
 30 horridi. Cumque hoc uidisset populus, ualde fuit letificatus, quia in conspectu eorum tam stupendum factum est miraculum per sanctarum uirgularum uirtutem.

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11. redempturus MS.

16. § 5. is wanting in II.

22. § 6. is also in II.

22-23. Post . . . gaudens, et] Set II.

24. iiii or ueniebant II.

24. uirgas II.

25. et wanting Ca.

29. ualde nigri II.

30. uidisset] audisset II.



§ 7. Cum ergo Dauid transisset flumen Iordanis, ecce aspexit eum quidam leprosus, qui erat in illo monte habitans centum et sexaginta annis. Moxque prophetauit dicens: 'Hodie igitur ad me ueniet, qui me de hac infirmitate saluabit.' Ita enim leprosus dixit, et statim equus substitit, in quo sanctus Dauid sedebat, 5 et extensa est manus sua, cum qua uirgas tenuit. Et ardens flamma de illis uirgulis ascendit, et uersa est ad speluncam in qua supradictus leprosus erat. Moxque illuc perrexit populus, cunctisque illis uidentibus, flamma illa consumpsit lepram illius hominis, et protinus surrexit sanissimus atque comes factus est 10 regis Dauid.

§ 8. Dauid autem inde rex progrediens uenit in Ierusalem in uesperis; moxque tres sanctas uirgulas in illo fonte posuit qui iuxta suum ortulum fuit. Facto itaque mane uoluit illas extrahere et in hortulo suo ponere; sed ita erant in illa nocte radicate, ut 15 nullus posset eas euellere. Et iccirco iussit rex suum dilatare et ampliare hortulum, fortem ponendo sepem circa illum fontem. Erant sancte uirgule ibi iugiter stantes et ita crescentes, ut in triginta annorum curriculis efficerentur arbor grandis. Erant etiam primo anno simul conglutinate et unite, sed tamen semper in 20 summitate fuerunt penitus disiuncte, quapropter et ipse Dauid iussit unum argenteum facere circulum et cum eo circumcingere illius arboris summitatem, ut sic constricta in unum esset conglutinata. Sic ergo cypressus radicata cum cedro et pino, cedrus etiam et pinus cum cypresso, argenteo adunate cum circulo, arbor 25 una sunt effecte; licet semper in summitate in tres fuissent partes diuise ob significacionem sancte trinitatis, uel ad demonstrationem

1. § 7. *is also in H.*  
Cum igitur D. transiuit *H.*
4. uenit *H.*
5. subsubstitit *Ca.* sedit *H.*
6. est manus] manu *H.*
7. flamma illa *Ca.*
8. erat leprosus *H.*  
omnis populus *H.*
9. illam combussit *H.*
12. § 8. *is also in H.*  
rex wanting *H.*
14. Factoque *H.*
15. reponere *H.*

15. the second in] ea *H.*  
radicate *H.*
16. posset wanting *Ca.*
17. sepem] spem on an erasure *Ca.*
18. Erantque *H.*
19. efficiuntur *H.*
20. unite] iuncte *H.*
23. essent congregat<sup>9</sup> *H.*
24. Sicut *Ca.*  
cum c. et p.] cum et pino cedro  
on an erasure *Ca.*
25. arg. adiuuante circ. *H.*
27. uel] ut *H.*

cuius essent generis. Cum ergo unus transisset annus, eundem circulum dilatauit rex gloriosus, ut arbor inde grossior esset; aliumque circulum superius innexuit, ut excelsior fieret. Sic ergo rex gloriosus per triginta faciens annos, et argenteos dilatauit, 5 ut arbor dilataretur, eosque adauxit, ut illa extenderetur. Concreuerunt ergo in latum et in longum simul in una radice et in una arboris commixtione: cypressus, cedrus, et pinus, facte sunt arbor mire magnitudinis, frondifera, fructifera, salutifera, omnibus lignisque Libani excelsior, fronde, flore, et germine nobilior. Dauid 10 autem rex .xl. annis super Israel regnavit et .x. regiminis sui anno istud salutare lignum in Ierusalem plantauit, et .xxx. residuis annis creuit, et rex frequenter illuc perrexit, ibique diu extensis manibus in oratione perstitit.

§ 9. At ubi arbor sancta ceperat fructificare, mox et Dauid cepit 15 impensas congregare, ut ualeret domum dei edificare. Cumque omnes impensas haberet congregatas, apparuit ei dominus dicens: 'Tu mihi quidem domum non edificabis, sed Salomon, filius tuus, quia tu uir bellator es et sanguinem fundens.'

§ 10. Dauid autem, ut hoc audiuit, continuo omnes principes 20 Israel conuocauit, tribunos etiam et centuriones, et omnes filios suos, dixitque ad eos, 'Audite me, fratres mei et populus. Ecce cogitauit, ut edificarem domum, in qua requiesceret archa federis domini. Cunctisque ad edificandum preparatis, dixit mihi dominus, 'Tu quidem mihi domum non edificabis, eo quod uir bellator sis et 25 sanguinem fuderis; sed Salomon, filius tuus, edificabit domum meam, quia ipsum elegi mihi in filium, et ego ero ei in patrem et firmabo regnum eius in æternum.' Dixitque ad Salomonem, filium suum,

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2. arbor *wanting* Ca.

3. sup. inn.] inferius nexuit H.

5. arbor *wanting* Ca.  
adduxit H.

6. longum et in latum H.

7. sunt *wanting* Ca.

9. lignisque *wanting* H.

11. salutifere H.

14. § 9. is also in H.  
At ubi] Cum H.

15-16. ut . . . congregatas] Adu-  
nauit uero omnia que sunt tante

domni necessaria infra .xliii. annos,  
videlicet gemmas, aurum compositum,  
argentum purgatum, structuram lapi-  
dum, ligna, et quecunque essent ne-  
cessaria. Cumque incipere uellet opus  
suum II.

17. I Chron. xxviii. 3.

quidem mihi II.

18. quia . . . fundens *wanting* H.

19. § 10. is different in H.

I Chron. xxviii. 1-3.

25. I Chron. xxviii. 6-7.

'Elegit enim te dominus, ut edificares domum suam; quapropter confortare et perfice illam.' Post hec igitur dedit Dauid filio suo Salomoni descriptionem porticus et templi et cellariorum, *etc. etc.* *Then follows an account (consisting of quotations from the Bible) of the materials collected, and of the building of the temple. Then it goes on:* Perfecta est igitur domus domini septem annis in omnibus utensilibus suis, et .xi. trabes posite sunt in domo domini per circuitum forinsecus, ut non hererent templi muris. Experti sunt operarii unam defuisse trabem, moxque totam illam circumibant regionem, inquirentes aliam, sed minime tantam inuenientes arborum, reuersi sunt uacui ad regem. Cumque rex super hoc maximam haberet tristitiam, suaserunt eum magistri operum, ut salutiferam succideret arborem in ortulo Dauid, patris sui, stantem, eo quod non haberet aliam. Tunc iussit rex arborem illam succidere, et ad necessitatem operis facere, atque .xxx. argenteos precepit de illa sancta arbore tollere et in templo domini suspendere, patri suo ad memoriam et ad honorem sibique. Appropinquante igitur passione Christi, Iudei tulerunt illos ipsos .xxx. argenteos circulos

Salemons li fieus Dauid si fist le temple Damedieu et demora .vii. ans a faire. Et tant que li ouurier s'aperchurent que uns tres lor faloit, lors alerent li maistre de l'oeuvre par toute la tere por querre et cerkier fust dont il peussent trouuer de quoi il fesissent .i. tref; mais onques ne porent trouuer nul arbre qui lor eust mestier. Tout ensi s'en retournerent au roi Salemon et li disent, et li rois en fu mout courechies et mout marris. Lors se consellierent li maistre de l'oeuvre qu'il feissent trenchier icel saint fust qui estoit ou uergier son pere, car il n'en trouuoient nul autre. Lors comanda li rois Salemons que chius arbres fust copes pour la besoingne de l'oeuvre, et comanda que les .xxx. cercles d'argent fuissent ostees et fuissent au temple Damediu presentees en honor de son pere et de lui. Et quant [uint] a la passion Ihesu Crist si prisent li Iuis ces .xxx. pieces d'argent dou temple

1. 1 *Chron.* xxviii. 10-11.  
6. 1 *Kings* vi. 38.  
7. p. s.] ponerentur *MS.*

7. 1 *Kings* vi. 6. 10. tanta *MS.*  
19. *Andrius*, continued from p. 44.  
22. puissent *MS.*

de domo domini, et dederunt infelici Iude pro eiusdem Christi traditione.

§ 11. Illa enim sancta arbor antequam succideretur, cunctis  
 trabibus longior uno cubito uidebatur, et duobus cubitis postquam  
 5 succidebatur. Formata igitur trabes ad templum portabatur, et  
 dum sursum trahebatur, duobus cubitis *breuior uidebatur, et ideo*  
*statim deponebatur, et deposita, dum iterum mensurabatur, duobus*  
*cubitis* longior uidebatur. Post hec ergo frequenter extrahitur et  
 iterum deponitur, et dum sursum erat, duobus cubitis breuior  
 10 uidebatur. Sic et sic arbor sancta creuit et decreuit, quia ad illud  
 opus nichil pertinuit, sed ante mundi constitutionem predestinata  
 est ad Christi crucem. His ita gestis iussit rex Salomon quantotius  
 ire et aliam arborem requirere, et inuenta est alia ipsa die, et  
 preparatur sine ulla dilatione et ponitur in murorum sumitate,  
 15 fuitque ualde conueniens cunctis aliis trabibus.

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Damedieu et les donnerent a Iudas le malauenturous por ce que  
 il lor uendist Ihesum.

§ 11. Auant que chis sains arbres fust trenchies, si lor fu auis  
 qu'il fust plus lons des autres une codee. Et quant li arbres fu  
 20 trenchies, si lor fu auis qu'il estoit plus lons .ii. codees. Et quant  
 li tres fu fais et il fu aportes a l'oeuvre dou temple, si le comencierent  
 a leuer sus, si lor fu auis qu'il fu .ii. codees plus lons. Li arbres  
 crut et descrut si que nus iors ne lor ot mestier, car il estoit  
 destines a faire la sainte crois nostre Singnor Ihesu Crist. Quant  
 25 il uirent que li arbres ne lor auroit mestier et que il ne lor uaudroit  
 riens, si comanda li rois Salemons que on alast querre un autre  
 arbre, et cil i alerent et le trouuerent cel iour meisme sans demeure,  
 et estoit plus biaux et plus rices que nus des autres.

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3. § 11. is also in H.

3. enim] autem H.

arbor sancta H.

4. uno cub. uid.] erat cubito uno H.

6-8. The words printed in italics  
 (breuior . . . cubitis) only occur in H,  
 they are omitted in Ca. The scribe  
 of the latter MS. evidently sprang  
 from the one duobus cubitis to the  
 next. Note that the corresponding

words are also wanting in the French  
 Andrius.

7. deponabatur H.

8. ergo] igitur H.

10. uidebatur wanting Ca.

11. opus wanting Ca.

nichil ad i. o. H. pertinuit Ca.

12. itaque H. iussit wanting H.

13. querere H. alia] ea H.

14. dilatione] dubitatione Ca.



§ 12. Postea ergo iacuit arbor sancta in templo domini usque ad passionem domini nostri Ihesu Christi. Salomon autem perfecit domum domini septem annis cum omnibus utensilibus suis, sicut antea diximus; eiusque dedicationem celebrauit .xii. diebus et postea dimisit populos, etc. etc. *Then follows a short account of Solomon's wealth, etc., consisting of quotations from the Bible.*

§ 13. Regnavit autem Salomon .xl. annis, et postea dormiuit cum patribus suis. Semperque postea in templo domini iacuit arbor sancta, de qua superius audiuit caritas uestra, donec ex ea formata est crux sancta, de qua floruit redemptio nostra. Multaque per illam arborem facta sunt miracula, de quibus nunc pandere libet aliqua. Erat autem quidam sacerdos nomine Ciritius, illam arborem habere desiderans; misitque .c. uiros, ut illam tollerent et ad se deferrent. Cumque illi centum non possent illam mouere, cepit ipse sacerdos illuc uenire cum innumerabili plebis multitudine. Sed dum illi omnes non possent adhuc illam mouere, conati sunt illam in tres partes succidere; sed mox magnus exortus est ignis in circumitu sancte trabis, et exiliens ipsum combussit sacerdotem et cum eo sexaginta hominum ex eis qui uoluerunt illam sanctam succidere arborem; et reliqui fugiendo uix

§ 13. Et li sains arbres si fu au temple Damediu iusques au tans de la pasion Ihesu Crist. Li rois Salemons si regna .xl. ans et puis auindrent maintes miracles par le saint arbre qui ne font mie a celer. Car il auoit un prouoire el pais, qui ot a non Orifeus, qui mout ot conqueste d'auoir et mout le desiroit et renuoia la cent homes. Quant il furent uenu, si nel porent onques remuer. Lors i ala li prestres meismes a tout meruelleuse force de gent, mais onques ne le porent remuer. Et quant li prestres, qui estoit rices hom et de mout grant pooir, uit ce, si comanda que li fus fust trencies en .iii. parties. Ensi qu'il le uoloient trencier, si en issi uns feus dou fust mout grans et mout meruelleus et sailli et arst le prouoire et .xl. de ceaus qui auoec lui estoient uenu por le fust

1. § 12. *is wanting in H and also, with the exception of the first sentence, in Andrius.*

2. 1 Kings vi. 38.

7. § 13. *is wanting in H.*

7. § 13. 2 Chron. ix. 30-31.

12. *ciritius MS.*

23. *font] fait MS.*

27. *presters MS.*

29. *pooir] paour MS.*



euaserunt mortem. Tale quidem signum per hoc factum est lignum, et ideo in templo domini iacebat intactum, donec gloriosum Christi patibulum ex illa erat formatum.

- § 14. Adhuc ergo libet amplius narrare de eadem sancta arbore.  
 5 Erat igitur quedam femina, Sabilla, quę etiam dum templum domini esset ingressa, negligenter super illam sanctam trabem resedit. Moxque ignis de illa trabe ascendit et uestimenta eius retro combussit; illaque, ualde ardens, exclamauit dicens: 'O, arbor sancta et gloriosa, quam felix es et benedicta, quia in te  
 10 crucifigendus est Christus, qui est omnium uita et salus.' Nesciuit enim, quid dixit, sed ita prophetare debuit. Moxque ignis ab ea discessit et penitus euanuit. Audientes igitur Iudei quia nominasset Christum, pene usque ad mortem flagellabant eam, et postea missa est in carcerem. Angelus autem domini adueniens consolatur  
 15 batur eam dicens, 'Confortare et penas imminentes noli timere,

trenchier; et li autre s'en fuirent et escaperent. Itel signe et itel miracle auinrent par icel saintisme arbre; puis fu li fus longement au temple Damedieu que onques nule riens n'i osa touchier, iusques que on en fist la crois nostre Singnor Ihesu Crist.

- 20 § 14. Puis auint une autre miracle mout meruelleusse et mout grande par icel arbre. Car en la tere auoit une moult haute dame qui estoit nomee Sebile, et uint au temple Damediu. Et tout ensi come ele entra ens, si s'asist sour icel fust par negligence et nel fist mie a ensient; et autresi tost issi del fust .i. feus qui li  
 25 arst trestous les dras deriere li. Et quant ele senti qu'ele ardoit, si se leua et dist au saint arbre, 'Mout es bons et glorieus, quant en toi sera crucefies Ihesu Cris, qui est uie de toutes coses.' Ice dist Sebile et prophetiza d'icel fust, et si ne sauoit que chou ere; et autresi tost se departi li feus de li et s'esuanui. Et quant li  
 30 Iuis oïrent que Sebile auoit nome Ihesu Crist, si le prisent et le batirent tant que por .i. poi qu'ele ne morut; et puis le misent en une chartre. Si uint uns angeles en cele chartre et la conforta et dist, 'Bele dame, confortes toi et n'aies pas paour, car Damedius

4. § 14. is different in H.  
 11. ea] eo MS.  
 17. fust MS.

18. osa on MS. 27. Crist MS.  
 28. fust] fruit MS.  
 32. uint u.a.] uindrent li angele MS.

quia tibi parata est corona leticię, et iam non uocaberis Sabilla, sed Susanna, quia a domino ualde es dilecta, et post modicum tempus cęlica percipies gaudia.' Et hec dicens reuolauit ad cęlos, et postea sancta Susanna gladio percussa migravit ad dominum; ibique nostri memor sit in eternum.

5

§ 15. Post hec igitur, transactis multis annorum curriculis, dum instabat tempus Christi passionis, infelices Iudei nullam inuenere arborem in qua uellent suspendere ipsum mundi saluatorem. Quapropter Caiphas trecentos misit Iudeos, ut sanctam arborem de templo domini tollerent et ad se quanto citius deferrent. Illi 10 autem festinantes illuc uenerunt, sed nullatenus illam sanctam arborem mouere potuerunt. Tunc Cayphas precepit, ut iterum pergerent, ut ex ea decem ulnas absciderent, et de illa parte Christi crucem componerent. Fecit ergo populus, sicut precepit Cayphas, et festinanter crux Christi preparatur, et ab ipso domino 15 Iesu Christo de templo portatur, ipseque dominus Ihesus Christus (*At this point the MS. breaks off, the rest being lost. But, as a comparison with Andrius and Rood-Tree shows, the remainder was in all probability identical with §§ 16-18 of H. Cf. page 57.*)

t'a aparellie couronne en son regne, et tu n'i seras mais apielee 20 Sebile desoremais en auant, mais Susane, car Diex t'aime mout.' Et ne demorra gaires que li Iuis le martirierent.

§ 15. Apres ice lonc tans quant uint au tans de la passion Ihesu Crist, si ne porent li Iuis malaueuturous trouuer nul arbre ou il uausissent crucefier le Sauueur dou monde. Et lors i enuoia 25 Cayphas, qui estoit prestres de la loy, .ccc. Iuis au temple Damedieu que il preissent icel saint fust et qu'il li en aportaissent; mes il ne le porent onques trouuer si legier qu'il le peussent remuer. Lors comanda Cayfas de rechief qu'il alaissent ariere et trenchaissent d'icel fust .x. codees et d'icele partie feissent une 30 crois. Lors fist li pueples si come Cayphas l'ot comande, et aparellierent hastiuement la crois et la fisent porter Ihesum meisme; et en icele crois fu crucefies si come li angeles dist. [*For the continuation Ensi fu la crois faite, etc. see p. 57.*]

6. § 15. is different in H.  
22. martirieront MS.

30. The .x. is wanting in the MS.

## THE HARLEIAN LATIN VERSION.

Relacio cuiusdam quomodo arbor sancta primitus creuit in qua  
salus mundi pependit.

§ 1. *Same as in Ca. Cf. p. 41.*

§ 1<sup>b</sup>. (*MS. Harl. fol. 47<sup>b</sup>-52<sup>b</sup>*). *This paragraph, which is wanting in Ca, relates the sending by Adam of his son Seth to Paradise to fetch the promised oil of mercy. It begins: Legimus ex tradizione*  
5 *patrum quod, cum Adam prothoplaustus senuerit et factus fuerit*  
*nongintorum annorum et .xxx. misit Seth filium suum ad Paradisum,*  
*locum uidelicet amenitatis in oriente, etc., and its contents agree with*  
*§§ 3-12 of Meyer's Latin Legend, though the wording is quite*  
*different.*

10 § 2 (*MS. Harl. fol. 52<sup>b</sup>-54*). *Same as in Ca.*

§ 3 (*MS. Harl. fol. 54-55*). Cum enim extraxisset Moyses  
uirgulas a terra, tanta fragrantia repleuit populum, ut iam se  
crederet populus fore ingressum terram lacte et melle manantem  
Quo signo Moyses certificatus, nouit infra diuinum inesse mis-  
15 *terium, accipiens enim quandam mapulam mundissimam, etc., etc.*  
*The contents of this paragraph correspond to Meyer's Latin*  
*Legend, §§ 14-15, although the wording is entirely different.*

§ 4 (*MS. Harl. fol. 55-56*). Cui Moyses respondit, 'Miserere  
ergo, domine, quis introducet populum istum in terram promi-  
20 *sionis?*' Ad quem dominus, 'Uiuo ego,' dicit dominus, 'nullus  
eorum egredietur preter Caleph et Iosue.' Attendens ergo Moyses  
diucius se non uicturum, assumit uirgas plenas sacramento et  
plantauit eas ad radicem montis Thabor. Steterunt autem, etc., etc.  
*The contents of this paragraph correspond to Meyer's Latin Legend,*  
25 *§§ 16-18. although the wording is quite different.*

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*Printed from MS. Harley 3185, fol. 47 (early 14th century). In the case of those paragraphs in which the Harley version (=H) agrees with the Cambridge version (=Ca), the*

*variants from the former are printed underneath the text of the latter, cf. p. 41.*  
12. iam] in MS.  
13. manentem MS.

§ 5 is wanting in H.

§§ 6-8 (*MS. Harl. fol. 56-58<sup>b</sup>*) are the same as in Ca.

§ 8<sup>b</sup> (*MS. Harl. 58<sup>b</sup>-59*). Cumque arbor dilataretur crescendo, rumpebantur circuli, qui corruentes in cisternam, extrahebantur et suspendebantur in templo. Asseuerant quidam, quod istos argenteos 5 petiuit Iudas pro prodicione quam fecit de Christo. Contigit autem Dauid regem fore lapsum in tria grauia crimina, videlicet: adulterium, prodicionem, homicidium, que commisit causa Bersabee, uxoris Urie et matris Salomonis. Uisitatus a domino per Natan prophetam, penituit sapienter ingemiscens; subtus sanctam arborem 10 totum composuit psalterium, exceptis tribus psalmis, scilicet: 'Domine, quid multiplicati?' quem fecit contra Absalonem. Et 'Quid gloriaris,' contra Iudeos. Et 'Deus, laudem' contra Iudam et contra omnes proditores. Rex autem Dauid adhuc uolens satisfacere pro peccatis suis, uoluit domum domino edificare, scilicet 15 templum.

§ 9 (*MS. Harl. f. 59*). Same as in Ca.

§ 10 (*MS. Harl. f. 59<sup>b</sup>-60*). Certificatus inde Dauid quod Salomon filius suus regnaret post eum, et quod dies ipsius terminarentur, uocauit potentes regni et ciuitatis ita dicens: 'Audite 20 Salomonem tanquam me; ipsum elegit dominus.' Defunctus est autem Dauid in senectute bona, et appositus est patribus in orto regum. Regnauit inde Salomon, et incepit domum domini construere, quam perfecit in spacio .xxxii. annorum. Et si .xiiii. anni in quibus adunauit rex Dauid ea que necessaria erant ad templum 25 construendum, annumerentur cum .xxxii. annis, faciunt .xlvi. Hinc est quod dicitur in euangelio, 'xl. et .vi. annis edificatum est templum hoc, et tu in triduo rehedicabis illud?' In consummatione siquidem templi iam sepius nominati, cum artifices in toto Libano arborem congruam, unde trabes ultima prepararetur, non 30 inueniretur, necessitate astricti, uix fauente Salomone, incisa est arbor Dauid sanctissima, de qua constructa est trabes illa necessaria.

4. extrahabantur *MS.*

5. assueuerant *MS.*

12. *Psalm* iii. 2.

13. *Psalm* li. 3.

*Psalm* cviii. 2.

20. uocauitque *MS.*

22. ortu *MS.*

27. *John* ii. 20.

30. prepararetur *MS.*

31. *So MS.*



§ 11 (*MS. Harl. f. 60-60 b*). *Same as in Ca. §§ 12 and 13 are wanting in H.*

§ 14 (*MS. Harl. f. 60 b-62 b*). Postea iussit rex Salomon illam uenerandam arborem honorifice in templo reponi. Multa autem  
 5 per illam facta sunt miracula. Contigit autem una die sacrarum  
 solempnitatum, uenit cum muneribus in Ierusalem adorare in  
 templum, audita fama sanctitatis huius trabis, discreti uiri et  
 mulieres inclinantes capita trabem sanctam uenerabantur. Uenit  
 ergo quedam mulier, Maximilla nomine, ignara tante sanctitatis,  
 10 incaute resedit super lignum. Ceperunt continuo uestes eius  
 cremari, unde uoce prophetica clamauit dicens, 'Deus meus et  
 dominus meus Ihesus Christus!' Et tum nondum erat sermo de  
 Christo. Que audientes Iudei extraxerunt eam et eiecerunt extra  
 ciuitatem secus portam aquilonis, et lapidauerunt eam ut blasphemiam.  
 15 Hec est prima martir facta pro nomine Christi. *The beam was  
 then cast into the probatica piscina, but on account of the miracles  
 performed there it was taken out again and laid as a bridge trans  
 torrentem Siloatecum, in order that any virtue in it might be trodden  
 out. Queen Sibilla, coming to hear Solomon's wisdom, worshipped it  
 20 and prophesied. It remained there until the time of Christ. The  
 substance of this paragraph agrees with §§ 24-27 of Meyer's Latin  
 Legend, though the wording is different.*

§ 15 (*MS. Harl. f. 62 b-63 b*). Cum enim dominus noster Ihesus  
 Christus mori iudicaretur, querebant Iudei et sciscitabantur ubi  
 25 lignum idoneum ad crucem Christi faciendam inuenire possent, ad  
 quod quidam Iudeus ita respondens ait: 'Extra ciuitatem iacet  
 ponticula illa que fuit facta ex arbore regia. Illam cecate et regi  
 Iudeorum crucem facite.' Hoc a semetipso non dixit, set, quia  
 fieri oportebat, ita factum est. Post clamidem Christo impositam  
 30 uadunt Iudei secum Christum ducentes et secant terciam partem  
 trabis, que erat longitudo .xxx. cubitorum et imponunt Christo  
 crucem gestandam. Regredientes autem obuiant Symoni cuidam

6. *So MS.*

20. *After prophesying Sibilla seems to have crossed by the bridge: transiens autem inde Sibilla uenit ad Salomonem. According to the Latin*

*Legend: subtractis uestibus nudis pedibus torrentem illum transiuit.*

30. *parte MS.*

32. *Matth. xxvii. 32.*



Cireneo, quem angariant, ut tollat crucem Ihesu Christi. Et tulit illam usque ad locum Caluarie. Iterum secant lignum illud, quod erat .x. cubitorum, et inde faciunt duas partes: una quidem tres cubitos habebat, et altera .vii. Breuiorem quidem partem ponunt ex transuerso, et longiorem fingunt in directo. Forma enim huius 5 sancti ligni figuratur per litteram illam tau. In hac Christi cruce penes capud Christi ponunt tabellulam quamdam quadratam, in qua scripsit Pilatus titulum: 'Ihesus Nazarenus rex Iudeorum.'

§ 16 (*MS. Harl. f. 63<sup>b</sup>-65*). Sic enim crux Christi erat operata; reliqua nero pars illius sancte arboris in templo portabatur, et ibi 10 iacuit usque ad tempus Constantini imperatoris. Ipse autem Constantinus, dum imperatoriam susceperat dignitatem, misit ad Ierusalem sanctam matrem suam, Helenam, que etiam inquisiuit sanctam Christi crucem constanter, unde meruit et illam uidere ouanter, sicut sermo diuinus testatur, qui in eiusdem sancte crucis 15 inuencione recitatur. Postquam ergo sancta crux Christi erat inuenta, ingressa est templum domini beata Helena, moxque ut sancte arboris partem uidit, interrogauit quid hoc esset, aut

§ 16. Ensi fu la crois faite d'icel saint fust; et l'autre partie dou fust si remest au temple iusques au tans Constantin l'empereour. 20 Et quant Constantins fu empereres, si enuoia sainte Elaine sa mere en Iherusalem pour querre et demander la sainte crois. Et si auint par le plaisir de nostre Singnor qu'ele le trouua, si come il est en escrit en la legende de la inuention. Puis que sainte Elaine ot trouuee la sainte crois, si entra ou temple Damediu et 25 uit le remanant dou fust de la crois, qui fu illuc remes, et demanda que chou estoit et quel fust chou ere, ne dont il estoit

8. *John xix. 19.*

9. *This and the following paragraphs are wanting in Ca, which breaks off near the end of § 15, the remaining leaves of the MS. having been lost. A comparison of these paragraphs with the corresponding ones in Andrius (printed above) and Rood-Tree shows however that this lost part of Ca. must have been identical with H.*

10. *portabatur has obviously been introduced by the scribe of H to make this paragraph agree with the foregoing, in which the beam was lying outside the temple, having been used as a bridge. The original must have contained the simple statement that the wood remained in the temple; cf. the reading of Andrius.*

19. *Andrius, continued from p. 53.*

unde uenisset; responsum acceperat, quod ex illa arbore remaneret de qua crux Christi facta erat. Tunc beata Helena cepit deum rogare, ut dignaretur sibi manifestare, quidnam deberet facere de illa sancta arbore. Et ecce aparuit ei angelus domini  
 5 in sompnis ita dicens: 'O beata Helena, iam nunc exaudita est oratio tua, quapropter diluculo precipe sanctam illam arborem in .iiii. partes succidere, illasque .iiii. sectiones diuidere per .iiii. partes orbis terre.' Fecit ergo beata Helena sicut in sompnis est amonita; nam unam partem dimisit in Ierusalem, et alteram  
 10 misit ad Romam, terciam misit ad Alexandriam, atque .iiii. secum portauit ad Constantinopolim, dum detulit ad filium suum Constantinum illam sancte crucis Christi medietatem. Nunc ergo illud unum est in Ierusalem, et aliud in Const[ant]inopolim, que adhuc in illis sunt locis ita integra sicut fuerunt operata; nobis  
 15 autem manet incognitum ubi sit tertium, quod erat scriptum. De istis autem sanctis duobus lignis pauci habent homines, uel

uenus; et disent que ce estoit le remanant dou fust de la crois ou Damedius fu mis. Lors pria sainte Elaine Damediu qu'il li monstrast sauoir qu'ele deuoit faire d'icel saint fust. Cele  
 20 nuit s'aparut li angeles Damediu a li en dormant et si li dist: 'Helaine, tu es mout bone euree, et Damediex si a oie ta proiere, et ses tu que tu feras? Tu feras icel saint fust trenchier en .iiii. parties et les departiras es quatre parties del monde.' Sainte Elaine fist trenchier le fust, si come li angeles  
 25 li auoit dit, en .iiii. parties et laissa l'une partie en Iherusalem, et l'autre enuoia a Romme, la tierce partie en Alexandrie, et la quarte partie en aporta auoec soi en Constantinoble. Ensi en aporta sainte Elaine a son fil a Constantinoble la moitie de la sainte crois ou Ihesu Cris fu crucefies. En icele sainte crois si  
 30 ot .iii. fus: li uns aloit contremont et li autres en trauers; li tiers si fu celui ou li cies mon Singnor fu poses, ou Pylate fist escrire lettres: 'C'est Ihesus li rois des Iuis.' Ichis dous fus fu

14. adhuc in illis adhuc s. *MS.*  
 30. et li a. en tr.] et li autres con-

treual. li autres en trauers *MS.*  
 32. Ichis etc.] so *MS.*

nullus; set de illa arbore multi habent homines, et in diuersis est locis, quam angelus domini iussit in .iiii. partes diuidere et per .iiii. partes mundi mittere, et dicitur quod sit de sancta Christi cruce, et recte dici potest ita, quia crux Christi de arbore illa erat facta, et arbor illa de cruce Christi sanctificata uero 5 mirabiliter oriri cepit, et mirabilius creuit, atque per eam multa facta sunt signa, antequam esset corpore Christi dedicata, et ideo ueraciter credi potest quod tota sit crux Christi.

§ 17 (*MS. Harl. fol. 65-66*). Postquam igitur inuenta est crux, et declarata per resurrectionem mortui, inuenti sunt et sancti clauī, 10 cum quibus affixum est corpus Christi. Et ecce iterum angelus domini ad beatam uenit Helenam in sompnis ita dicens: 'Accipe clauos sanctos, et fac de illis saliuares, et in freno equi regis pone illos, quia magnas uirtutes [habent] et multum ualent contra omnium hostium incursus.' Tunc beata Helena fecit, sicut ei angelus 15

de la sainte crois ou Diex fu mis. Si sunt li uns en Iherusalem et li autre en Constantinoble, ausi entier come il furent ouuret. Li tiers ou li chies fu poses, ne sai ou il fu mis. D'icel saint fust sachiez que nus hom n'en a point, et se aucuns en a, c'est mout petit; mais d'icel fust que li angeles comanda qu'il fust departis 20 en .iiii. parties dou monde a il em plusors liex, et dient que c'est de la sainte crois; et a bon droit est ele apielee la sainte crois, car la crois ou diex fu mis, fu faite d'icel saint arbre. Et maint miracle et maint signe fist Damedius por cel fust, anchois qu'il fust saintefies de la char Ihesu Crist, et pour ce puet on bien 25 croire tout uraiement que tout soit de la crois Ihesu Crist.

§ 17. Puis que la crois fu trouuee et que elle fu esprouee par la resurrection de mort, si furent apres trouue li clau desquex li cors Ihesu Crist fu crucefies. Et li angeles Damedieu uint a sainte Elaine par auision en dormant et si li dist: 'Prent les 30 sains claus et si les fai mettre a un frain, et icel frain bailleras tu ton fil a l'empereour a metre a son cheual, car il ont mout grant uertu et lui uaudront mout encontre ses anemis.' Lors fist

14. habent *is wanting in the MS.*

16. uns] .iiii. *MS.*  
18. chief *MS.*

domini precepit, et sic preparatum frenum deduxit ad ciuitatem Constantinopolim, et tradidit filio suo uenerando Constantino imperatori. Ille igitur imperator quocumque iuit, semper illud sanctum frenum in equo suo posuit, et exiuit de ore eius equi  
 5 tanquam flamma ignis, unde et omnes qui uidebant hoc miraculum conuersi sunt ad dominum propter uisionis illius horrorem. Rex ergo, ut tantum uidit miraculum, totam circuiuit illam regionem, omnesque conuertit ad dominum sanctorum terrore clauorum, et postea rediit Constantinopolim. Post explecionem trium annorum  
 10 secundum ammonicionem angelicam sanctos clauos de suo abstulit freno illosque affixit in sancto crucis ligno; ibique habentur magno honore.

§ 18 (*MS. Harl. f. 66-67<sup>b</sup>*). O quam clara beate Helene merita, cui a domino tanta concessa est gratia, ut per eius studiosam inquisicio-  
 15 nem thesaurus esset inuentus, qui diu fuit absconditus, crux uidelicet sancta, crux gloriosa et adoranda, lignum preciosum et admirabile

madame sainte Elaine si come li angeles li comanda, et fist aparellier le frain et l'emporta a Constantinoble et le bailla a l'empereour son fil. Et Constantins li empereres en quelconque  
 20 lieu qu'il aloit, il metoit le frain en son ceual, et de la bouce dou ceual issoit si grant flambe de fu, que tout cil qui ueoient icel miracle si s'en esmeruelloient mout et s'en conuertissoient de la paour d'ices clos par cele auision en paradis. Li empereres quant il uit si grant miracle et uit que les gens s'en conuertissoient, si  
 25 ala .iii. ans par toute la tere, et tout se conuertissoient por la paour d'ices sains clos. Apres s'en torna uers Constantinoble, apres ice quant .iii. an furent passet, si osta li empereres les sains clos dou saint frain, si come li angeles li comanda, et les ficha ou fust de la sainte crois; illuec sunt a mout grant honour.

30 § 18. He dieus, come sunt grandes les merites de madame sainte Elaine, a qui Damedius otria tant de grace que li tresors de la sainte crois fu trouues par li, qui tant longement auoit este repus. Toutes les gens auoient mout grant paour tant

1. sic] sicut *MS.*  
 16. preciosum *MS.*

21. fu, que] fu. Et *MS.*  
 27. ans *MS.*



signum, per quod salutis sumpsimus sacramentum et contractis tartari claustris, aperta est nobis ianua regni celestis. Ipsa enim felix et beata Helena post inuencionem sancte crucis meruit inuenire sanctos clauos, cum quibus dominicum confixum erat corpus; fecitque eos saliuare, et posuit eos in freno equi regis, 5 sicut supradiximus. Ueniens autem beata Helena ad suum filium Constantinum, dedit ei frenum sanctis clauorum magnaliis adornatum; et rex ipse quocienscumque equitabat, semper illud sanctum frenum in equo suo ponebat, sicut ab angelo sancto ei preceptum fuerat. Maximum uero habebant timorem et stuporem 10 omnes qui uidebant regem equitantem, quia plus quam per unum miliarium quaua uersum uidebatur flamma et coruscacio, que procedebat de ore illius equi. O uere felicem et beatum imperatorem, qui tantam sortitus est prerogatiuam, ut nullus meruit ante eum nec post tam sanctum habere frenum. Nam 15 in spacio trium annorum multa milia hominum conuersi sunt ad dominum per sacrum illius freni fulgorem atque coruscacionem. Expletis igitur trium curriculis annorum, angelus domini ad eundem dixit imperatorem, 'Nunc ergo habes expletam uoluntatem dei, iamque prope est tempus tuum. Quapropter rediens 20 uenire debes ad Constantinopolim.' Audiens igitur hec imperator Constantinus fecit sicut ab angelo est ammonitus, iussit clauos

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que li clau furent ou frain l'empereour. Car tout cil qui le ueoient ceuauchier, pooient bien ueoir d'une lieue la flambe dou feu et la resplendisor qui isoit de la bouce dou cheual. He dieus, 25 come est bon eures et glorieus empereres, qui deserui a auoir si rïce frain, que onques nul home n'ot si rice ne auant lui ne apres. Car en l'espasse de .iii. ans se conuertirent maint millier de homes a nostre Singnor por la resplendissour d'ices sains claus. Et apres ces .iii. ans uint li angeles Damedieu et dist, 'Biaus sire, tu 30 as oré l'amor et la uolente de Diu, et li tans est pres que tu retourneras a la chite en Constantinoble.' Et quant li empereres oi ce, si fist tout quanques li angeles li comanda.



dominicos de freno equi sui tollere et in sancta Christi cruce reponere, ibique usque hodie maxima habentur ueneracione.

- § 19 (*MS. Harl. f. 67<sup>b</sup>–68<sup>b</sup>*). Hec ergo, fratres karissimi, ideo repetere curauimus, ut magis nota essent omnibus audientibus.
- 5 Mirabiliter cepit oriri arbor sancta, de qua facta est crux Christi adoranda; et mirabilius aparuit Moysi, famulo dei, per .iii. noctes continuas. Atque adhuc mirabilius in terra stetit usque ad tempus Dauid regis nichil crescens neque uiriditatem uel foliorum teneritudinem perdens, set per omnia sic permansit, sicut Moisy primo
- 10 aparuit, donec Dauid sanctus meruit illam de loco suo transferre et in ortulo suo reponere. Ibi enim erat crescens ita ut in .xxx. annis efficeretur arbor grandis. Dauid autem illam plantauit, et Salomon filius eius eam succidit, eo quod unam non haberet trabem, dum construeret gloriosum Christi templum. Illa siquidem arbor
- 15 sancta, dum fuisset succisa, nullo modo potuit ad opus decretum aptari, quia prefinita est ad crucem Christi ante constitutionem

- § 19. Ensi fu la crois trouuee, come uous oi aues, et au comencement et a la fin, mais mout fu grans li miracles d'icel saint fust, quant Moyses trouua ices .iii. uerges. Et mout fu grans miracles
- 20 qu'eles ne crurent onques puis iusques au tans que sains Dauid les en ot portees, et trop fu grans meruelle que li cedres et li cypres et li pins se tindrent tout ensamble et ne fu que uns seus arbres, et mout fu grans meruelle que li arbres qui tant fait a loer, qui estoit plus biaux et plus haus que nus des autres qui onques fust ne auant
- 25 ne puis, quant Salemons le fist trenchier que onques ne pot auenir a l'oeure del temple; par foi ce fu pour ce qu'il n'estoit pas dignes fors de soustenir les membres Ihesu Crist. En lui fu pendue la uie dou monde, en lui ot Ihesu Crist uictoire, ele sourmonta la mort. Et les .xxx. cercles d'argent de quoi li sains rois Dauid aourna le
- 30 temple, ceaus prisent li Iuis et les donnerent a Iudas le malauenturous por Ihesum qu'il lor uendi; et ce fu por la profesie accomplir, car il dist, 'Il me misent a pris de .xxx. pieces d'argent et itant me prisierent.' Et en la pasion Ihesu Crist dist sains Matius que

26. il] ele *MS.*  
digne *MS.*

28. ele] so the *MS.* See the *Latin*,  
p. 69<sup>3</sup>. 32. pris] pres *MS.*

mundi, sicut superius audistis, fratres karissimi. Ista ergo leccio iam nunc sit ita terminata, ne forte audientibus uideatur esse fastidiosa; et nunc in hac leccionis clausula magna ad dominum clamemus instancia omnique diligencia et perseuerancia, ut dignetur nos purgare sua consueta clemencia ab omni peccatorum inmundicia, 5 et cuncta ministrare sancta et prospera, et nunc et per omnia seculorum secula. Amen. Explicit.

Iudas ala as princes des prouoires et lor demanda combien il lui donroient s'il lor liuroit Ihesum. Et lor dist itant, 'Que me donries uous,' fist soi Iudas, 'se iou le uous liuroie?' Et li Iuis lui 10 establirent son loier, et ce fu les .xxx. cercles d'argent qui pendoient au temple, car il estoient de la comunance. Lors uint Iudas li malaudentureus et prist ces .xxx. cercles d'argent et lor liura Ihesum. Et puis si s'en ala en sa maison et raconta a sa mere tout isi come il auoit ouure et coment il auoit uendut Ihesum. 15 Quant la mere Iudas oi coment il comencha a crier et a braire et a faire mout grant duel et dist tout en plorant, 'Ha lasse chaitiue ! que ferai ? pour quoi conchui onques icest fil, icest ceitif ?' [*Then follows the story about Judas and his mother.*]

## II.

EXTRACTS FROM THE OLD FRENCH POEM<sup>1</sup>.I. Lines 29-87<sup>2</sup>.

Quant Moyses ot amenee  
30 La gent qui li fu commandee,  
Et il et ses frere Aaron  
Dou seruise au roy Pharaon,  
Et furent uenu outre mer,  
En Elyn les couint aler.  
35 Lai furent d'aigue molt destroit,

Por ce que pou en i hauoit,  
N'en trouerent ne loing ne pres.  
Illec s'andormit Moyses.  
Au matin, quant il se resuoile,  
A sun chief fuit l'aigue molt 40  
pres  
Une uergete de cypres  
Et une de cedre a senestre

11. qui] quil MS.

13. ces] ce MS.

16. some words have dropped out here, cf. the Latin, p. 69.

31. freres MS.

37. N'en] Ne MS.

39. A line missing.

<sup>1</sup> Printed from MS. fr. 763 (Bibl. Nat. Paris) fol. 267<sup>c</sup>. Cf. Introduction.<sup>2</sup> Corresponding to lines 6301-6368 of the *Cursor Mundi*.

Et autre de pin deuers dextre  
 Leur natures bien demonstroient  
 45 Es fuilles qu[e]lles portoient.  
 Moyses le uit et troua  
 Et paour ost, ne remua.  
 Lors uait une iornee entiere  
 O le pueple querre riuere.  
 50 La nuit ou il se rendormit,  
 Les a ueues autresi,  
 A la tierce nuit ausimant.  
 Dont scout il bien certainement  
 Que c'estoit une prophecie  
 55 Et que grant chose senefie.  
 Et bien le scout des qu'il le uit,  
 Et o aperte uoix le dit,  
 Que senefient Trinite,  
 Les .iii. persones en .i. Deu,  
 60 Et qu'une meruoillouse chose  
 Seroit en ces uerges enclouse.  
 De la terre les a donc traites  
 Si bien que ne furent deffaites,  
 Et ensemble o soi les porta  
 65 Tant comme li desers dura.  
 A Raphindin les a portees;  
 Illec ont telz aigues trouees  
 Il et sa gent que il menoit,  
 Onques nuls boire n'an pooit;  
 70 N'an beussient ploinne une buie  
 Quar plus ere amere que suie.  
 Des que Moyses i ot mises  
 Les uerges que il auoit prises,  
 Maintenant fuit l'aigue adoucie,  
 75 La gent en buit, molt en fuit lie;

Quar ainz ne burent de meillor  
 Ne de si tres bone sauor.  
 Cest miracle uirent apert  
 Tuit cil qui erent ou desert.  
 Les uerges tint Moyses chieres; 80  
 Pres de lui, ioste les riuieres,  
 En .i. leu secret les couuri,  
 Quant il monta en Sinay;  
 Tant comme il fist sa quaran-  
 tainne,  
 Celes furent a terre pleinne. 85  
 Ainz ne blemi fuille ne flor,  
 Touz temps tenoient leur uerdor.

II. Lines 126-181<sup>1</sup> (MS. 763.  
 fol. 268).

Dauid, puis que Deus l'ot eslit, 126  
 .I. soir se gisoit en sun lit;  
 .X. ans ot le regne tenu,  
 Maintes foiz se fuit combatu;  
 Touz temps auoit les Philistex 130  
 Voisins et enemis mortelz,  
 Qui point n'esparnoient sun  
 pueple  
 Ne il aux de riens ne lor  
 meuble;  
 Souent les destraint et ensarre,  
 Aux occit et destruit lor terre. 135  
 Lai ou se iut prist a penser  
 Commant il les porroit greuer.  
 Quant il i ot .i. pou pense,  
 Si se soigne et commande a Deu  
 Si c'est endormis a itant; 140

48. uoit MS.

49. puiple MS.

62. donc] desus MS.

70. buie] bure MS.

132. puiple MS.

136. a] au MS.

<sup>1</sup> Corresponding to lines 7973-8033 of the *Cursor Mundi*.

- Li anges Deu li nint deuant,  
 Qui de par Deu nostre signor  
 Li dist messaige de douceor :  
 ' Tu dors, Daudid, mas ie t'esuoi  
 145 ' Et de par Deu te doin conseil :  
 ' Des que Deus t'out esleu a roy,  
 ' A il sum cuer ensemble o toi ;  
 ' Par moi te mande que tu ailles  
 ' Outre Iordain et te trauailles  
 150 ' Ou leu ou Moyses mori,  
 ' Et lai ou Dex l'anseueli,  
 ' Si que nulz homs ne le persut,  
 ' Ne nuls ne scout quant il morut.  
 ' Lai troueras une hautesce  
 155 ' Qui uaut trestote la richesce  
 ' Que tuit cil puent aioster  
 ' Qui sunt en terre et uont par  
 mer.  
 ' Ce sunt .iii. uerges pres et pres,  
 ' De pin, de cedre, [de] cypres,  
 160 ' Que Moyses i aporta  
 ' D'un leu lai ou il les troua.  
 ' Molt ont en elles de uertu,  
 ' De medicine, de salu.  
 ' Cestes feront grant auantaige  
 165 ' A toi et a tot ton linaige.  
 ' Homs qui se repose en lour  
 umbre  
 ' N'a p pour que nuls malz l'an-  
 cumbre.  
 ' Te pran congie, ua querre tost,  
 ' Fai semondre, iouster ton ost.'

Quant Daudid ot la chose oie, 170  
 Assemble sa cheualerie  
 Et a passe le flun Iordain.  
 Tant alerent par bois, par plain,  
 Qu'il a les .iii. uerges trouees,  
 Lai ou li furent enseignees. 175  
 Deus qu'i les uit bien les cognut,  
 A ce que anseignie li fut.  
 Toutes .iii. est[o]ient d'un grant,  
 D'une groissour et d'unsamblant.  
 Plus auoit de mil ans passez, 180  
 Que li tuel furent plantez.

III. Lines 202-332<sup>1</sup>. (MS.  
 fr. 763. fol. 268<sup>c</sup>.)

Ainz ne troua homme ne beste 202  
 Qui li ousast faire moleste.  
 A .i. riche home sunt torne,  
 Plain de molt grant enfermete, 205  
 Qui longuement auoit geu  
 Sans esperance de salu.  
 Li roiz fist la gent repouser,  
 Le malade uat uiseter,  
 Des uerges li dist la nouelle, 210  
 Ciz tint sa main a sa memelle,  
 De la ioie des uerges plore,  
 Touz sains fuit en meisme l'ore.  
 Li rois se rest mis au retor,  
 Cilz le conuoie a grant honor 215  
 Et ot molt grant procession.  
 Molt en furent lie li baron.  
 Entre sunt ou reaul chemin,  
 Lors uindrent .iiii. Sarredin

143. de] o MS.

147. o toi] o toi MS.

149. O. I.] Entre iardin MS.

152. prosut MS.

167. p pour MS.

179. samblent MS.

210. nouale MS.

213. ens MS.

<sup>1</sup> Corresponding to lines 8052-8193  
 of the *Cursor Mundi*.



- 220 D'Eciope, s'estoient molt noir,  
 Et port[o]ient molt grant auoir.  
 Ains ne uit hons de lor natures  
 Plus contrefaites creatures.  
 Noir estoient comme charbon ;
- 225 Au pis lour tienent li manton,  
 Noirs [ont] et roiges les sorcils<sup>1</sup>.  
 Les boiches granz et les ieulz gros,  
 Les [denz] aguz, corbes les dos.  
 Grans harnois ont emi lou front,
- 230 Ne poent ueoir contre amont ;  
 Ambedeus les bras ont iostez  
 De ci qu'as coutes as costez,  
 Et hont boiches sor les eschines,  
 Les iambes tortes et enclines.
- 235 Assez les esgarda li roys  
 Et li autre par lour gabois.  
 Il commance[nt] au roy a dire :  
 ' Bien ueine li saluz, biau sire,  
 Que nos portez ; nous i uenons,
- 240 Et se Dieu plait, prou i haurons.  
 Monstrez a nos le fruit saluable,  
 Bien le scauons, n'est mie fable,  
 Ou sofferra peine et torment  
 Li roys de gloire por sa gent.
- 245 Mostre[z] nos le fruit de salu,  
 Des qu'il ont le roi cogneu  
 Assez nos auez esgardez.  
 Bocu sommes, bien le scauez,  
 Bien ueez que nos sommes mors
- 250 Et lait et dedans et defors<sup>1</sup>.  
 Trois tours enuiron les ouroilles.  
 Celz uerges portent medicine  
 En la feulle et en la racine.  
 Elles nos rendront no biaute,  
 Nostre force et nostre sante. 255  
 Par ces uerges, bien le croions,  
 Hauront tuit cil ueraï pardon  
 Qui de cuer crieront merci  
 Au roy Ihesu, le fil Dauid.'  
 A cest mot sunt uenu auant. 260  
 Li rois Dauid oste sun gant,  
 Prant les uerges, uers aux les  
 baise,  
 Et cil deuotement les baise.  
 Inel le pas furent tuit blanc  
 Et tuit couert de gentil sanc, 265  
 Et apres ce tot erramment  
 Furent sanne comme autre gent.  
 Quant furent uenu a sante,  
 Molt en gracient Damede  
 Et se mettent a orison. 270  
 Ce uit Dauid et sui baron ;  
 Chascuns d'aus de sa ioie plore.  
 Ne firent pas longue demore,  
 Quanqu'il portoient ont ouffert,  
 Puis s'an reuiennent ou desert. 275  
 Li rois s'an uat par une plainne,  
 Tant qu'il uint a une fontaine.  
 Illuc .i. hermitaige auoit  
 .XL. ans este i auoit<sup>1</sup>  
 Plains de molt grant enfermete, 280  
 Par tot le cors estoit lieprous.  
 Par ce estoit illec [touz] soulz,  
 De grant terre auoit este sires  
 Mas laissie l'auoit par ire

<sup>1</sup> *A line missing here.*226. Noires *MS.*227. grandes *MS.*229. harnois *so MS.*242. sceuons *MS.*243. soffrera *MS.*246. *so MS.*254. no] nos *MS.*



- 285 Dou mal et de l'anfermete,  
 Si est pris au seruisse De.  
 La nuit deuant li ert auis  
 Qu'il estoit ioste paradis,  
 Ou li rois Dauid l'esrosoit  
 290 A une uerge qu'il portoit,  
 Et apres se trouoit tout sain,  
 De sa liepre gari et plain.  
 Ice uit en sa uision,  
 Ne scauoit pas que li baron  
 295 Eussent les uerges trouees,  
 Ne en cest pais aportees.  
 Quantseesuoilla molt fuit pensis,  
 Donc pria Deu et ses amis,  
 Que ansinc li fust santez uenue,  
 300 Comme il l'ot en songe ueue.  
 Ains qu'il ot ce pense et dit,  
 Des uerges une flambe issit,  
 Qui s'an uint droit a l'er[m]i-  
 taige.  
 Li rois uint lai o sun barnaige.  
 305 Quant orent l'ermitte troue,  
 Molt l'ont doucement salue,  
 Et cilz lour rendi lour salu.  
 Des qu'il ot le roy cogueu :  
 'Sire,' fait il, 'bien ueinies uous,  
 310 Par uos ert gariz li lieprous.  
 Ne uos dirai nulle mansonge,  
 Anuit m'iert auis en mon songe  
 Que ie iere ioste paradis  
 Et m'arosies, ce m'iert uis,  
 315 Biau sire, a ces glorious rains  
 Que uos tenez entre uos mains.'

A tant les uerges a baisies,  
 Et les boces sunt aunies,  
 Et fuit si sainz comme .i. pois-  
 sons.  
 Au roi rendi grans guerredons. 320  
 Cil se mit en sa compaignie  
 Et le serui toute sa uie.  
 Preuz cheualiers fuit et hardiz,  
 Courtoiz et de sen bien apris.  
 Lores s'an uont au flun Iordain, 325  
 Li rois les uerges en sa main.  
 L'aigue se departi deuant,  
 Ne courrut desus ne desous,  
 Tant que li roys i fuit passez,  
 Et apres lui touz ses barnez. 330  
 Quant il orent l'aigue passee,  
 Meruoillouse ioie ont menee.

IV. Lines 918-931<sup>1</sup>. (MS.  
 fr. 763, fol. 272<sup>c</sup>.)

Quant on dut le temple sacrer, 918  
 Si le uout on dou temple oster.  
 Plusour le uol[o]ient auoir, 920  
 Mas nou laissoient remouuoir.  
 Apres quant Salemons fu mors,  
 I uint uns prestre o sun effors.  
 .Vii hommes i arangia.  
 Onques nulz d'aus nou remua, 925  
 A ferremans le uout trainchier,  
 Trop se hasta dou commancier,  
 Dou tref une flambe se prent,  
 Qui le prouoire art et sa gent.  
 Li prestres ot nom Arillus. 930  
 Illec fuit mors ne uesqui plus.

327. depart *MS.*  
 327-8 so *the MS.*  
 330. ses] *les MS.*

923. prestes *MS.* effort *MS.*  
<sup>1</sup> Corresponding to lines 8867-8880  
 of the *Cursor Mundi*.

## III.

THE LATIN JUDAS STORY<sup>1</sup>.

Mirabiliter cepit oriri arbor sancta de tribus uirgulis composita : prima erat cipressina, atque alia cedrina, et pini speciem habebat tertia. Cipressus itaque patris significationem habet. Cedrus uero significat unigenitum dei filium. Pinus etiam portendit paraclitum spiritum sanctum. De quibus facta est crux Christi adoranda. Et mirabilius stetit in terra usque ad tempus Dauid regis, nichil crescens, neque uiriditatem uel foliorum teneritudinem perdens ; sed per omnia sic permansit, sicut primum Moysi apparuit, donec Dauid sanctus meruit illam de loco suo transferre et in ortulo suo reponere. Ibi enim erat ita crescens, ut .xxx. annis efficeretur arbor grandis. Hec inter omnes arbor una nobilis de illis tribus excreuit uirgulis, quas dei amicus Moyses, a sompno excitatus, circa se repperit exortas per tres continuas noctes, quas et deo dilectus Dauid ad Ierusalem detulit ; ibi enim in uiridario suo collocatas per annos .xxx. coluit, et in unoquoque anno in illarum summitate unum argenteum circulum innexuit, et reliquos inferius innexos dilatauit, ut arbor dilataretur in grossum et extenderetur in longum. Ille siquidem uirgule, continuatam habentes uiriditatem, in unam simul concreuerunt arborem. Que scilicet arbor, mire suauitatis habens odorem, estate et hyeme inmarcescibiles protulit frondium flores. Peracto siquidem tempore prefinito, eadem laudabilis arbor, omnibus cedris Libani sublimior, iussu regis Salomonis succiditur.

<sup>1</sup> Printed from MS. Jesus Coll. (Oxford), No. 4 (late 12th century), fol. 96, with variant readings from MSS. Douce 88 (first half of 14th century), fol. 32<sup>b</sup>, and Ef. 2, 8 (Cambridge Univ. Libr., 14th century), fol. 6. The MSS. are denoted by J, D, and C respectively. All contractions have been expanded, and variants which differ merely in spelling, are disregarded.

1. irabiliter, without initial, J.

2. alia] altera C. pynis D.  
 4. etiam] uero J.  
 6. mirabiliter C.  
 10. Ibi] Illa D.  
 xxx. annorum D, in tricesimo anno C.  
 11. tribus illis C.  
 12. excreuit wanting C.  
 14. collatas J.  
 18. continuam C.  
 20. odorem wanting in J, D.  
 protulit wanting in J, D.

Dum in edificio templi domini nullo modo ualuisset coequari, in crucifixione tamen corporis Christi digna fuit coaptari, in qua uita mundi 'pendit, in qua Iesus triumphauit, et mors mortem superauit. Nam et triginta argenteos circulos in templo domini suspensos uesani acceperunt Iudei et tradiderunt infelici Iude pro 5 traditione domini nostri Iesu Christi, ut esset ueraciter adimpletum quod ita dictum est per prophetam: 'Apprehenderunt mercedem meam .xxx. argenteis, quos appreciatus sum ab eis.' Et in passione domini secundum Mathei positionem de eodem infelici Iuda scriptum est, quod iret ad principes sacerdotum et inquireret ab 10 eis precium de tradicionem nostri saluatoris, ita inquit: 'Quid uultis mihi dare, et ego uobis eum tradam?' At illi constituerunt ei .xxx. argenteos, illos scilicet predictos .xxx. circulos, qui in templo domini pendebant, quosque communiter possidebant.

Tunc infelix Iudas accepit .xxx. argenteos pro uenditione 15 domini nostri Iesu Christi, et, uendito illo, rediit ad domum suam et retulit matri sue per ordinem quomodo tradidisset dominum Iesum Christum. Audiens igitur mater eius, quod ab eo traditus esset dominus Iesus Christus, conuersa est in furore et lacrimis, ita dicens: 'Heu me miseram, que te celorum genui filium! Quid 20 tibi et iusto illi? Quare, infelix, sanctum et iustum tradere uoluisti? Nunc ergo absque ulla dubitatione omnes maledictiones implebuntur in te, que per prophetam ita sunt scripte: "Fiant filii eius orphani, et uxor eius uidua," et cetera que secuntur. Non

1. Dum] Que uero *C*.  
ualuissent *J*.
2. tamen *wanting* in *C*.  
corporis Christi] dominici corporis *D*.  
mundi uita *D*.
3. in qua I. triumphauit *wanting*  
in *D*.  
Iesus] Christus *C*.
7. predictum *C*.  
Appendunt *C*.  
mercedem . . . ab eis, so in *MSS*.  
*J* and *D*; *C* has mercedem in xxx  
ar. q. a. s. ab e. Cf. *Zach.* xi. 12, Et  
appendunt mercedem meam triginta  
argenteos. Et dixit dominus ad me:  
Projice illud ad statuarium, decorum  
pretium quo appreciatus sum ab eis.

9. inposicionem *C*.
11. *Matt.* xxvi. 15.
12. eum uobis *D*.  
nobis e. tr.] etc. *C*.
13. the second. xxx. wanting in  
*C*.
14. que] et *C*.
16. domini n. I. Chr.] nostri salua-  
toris *C*, *D*.  
ad] in *C*.
19. in furore (-rem *C*) conuersa  
est *C*, *D*.
21. iustum et sanctum *C*.
22. absque n. d. after omnes in. *C*.
23. ita *wanting* *C*.  
*Psal.* cviii. 9.
24. eius . . . secuntur] etc. *C*.  
cetera] alia *D*.

- enim, ut estimas, tradidisti filium hominis, sed unigenitum dei patris. Et, ecce, a te ipsius sanguis exquiritur, et tu mortis eius reus extiteris. Uere de illo propheta dicit: "Filius hominis uadit, sicut scriptum est de illo, sed ue illi per quem traditus fuerit."
- 5 Nunc ergo, fili doloris mei, quid acturus nel dicturus eris, dum ueritatis prophetam a mortuis resurrexisse cognoueris?' Ad uocem igitur lacrimose matris in iracundiam prouocatus, Iudas respexit ad focum, uiditque supra eum feruentem stantem ollam et in ea semicoctum iacentem gallum, clamauitque ad matrem suam: 'Quo-
- 10 modo in tantum deuenisti errorem, ut illum amentem dicas prophetam fuisse atque a mortuis aliquando resurrecturum? Ego autem per maximum affirmo iuramentum, quod de ista poterit olla facilius hic depilatus exire gallus quam resurgere a mortuis ille crucifixus.' Hec dum infelix ganniret Iudas, semicoctus gallus
- 15 effectus est uiuus, et protinus de feruenti olla exiliens, apparuit pulcherrimus, pennisque et plumis restitutus uolauit supra tecta domus, ibique diu mansit ouans et cantans, quasi prenuntiaret tempus Christi resurrectionis. Affirmauit ergo editio Grecorum hunc eundem extitisse gallum, qui eadem nocte ter cantando
- 20 Petrum arguit negantem, super quem continuo dominus respexit lacrimantem. Hoc autem signo territus, infelix Iudas abiit ad locum ubi passus est Christus, uidensque illum esse dampnatum, proiecit in templo argenteos, unde antea fuerint abstracti a Iudeis, et abiens, laqueo se suspendit. Sicque inter celum et terram periit,
- 25 quia magistrum suum tradidit, immo unigenitum dei filium et saluatorem omnium credentium.

2. sanguis ipsius *C.*  
 3. *Matt.* xxvi. 24.  
 4. de illo *wanting C.*  
 illo] eo *D.*  
 erit *C.*  
 5. quid dicturus *D.*  
 6. resuscitatum *C.*  
 7. igitur] ergo *C.*  
 8. que *wanting C.*  
 11. aliquando *before a. m. C.*

16. et *wanting in D.*  
 17. domus *wanting in C.*  
 19. extitisse] fuisse *C.*  
 20. super . . . lacrimantem *wanting in C.*  
 dominus continuo *D.*  
 23. esse *wanting in D.*  
 23. fuerant *C.*  
 abstracta *J.*, abstracta *D.*  
 25. dei unigenitum *C.*



## NOTES

ON

### THE ORTHOGRAPHY OF THE ORMULUM<sup>1</sup>.

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FOR the guttural and palatal spirants Orm retains the Old English ȝ (in the former case adding an *h*), while for the guttural stopped consonant, as in *god*, he employs a sign which is represented in the printed editions by *g*. But in the printed editions the sign *g* is not restricted to the guttural stopped consonant: it is used also in words like *egge* (= Modern English 'edge'), where the *gg* had the *dz*h sound. In other words, the printed editions of the Ormulum make no difference between *egge* (= 'edge') and *eggenn*<sup>2</sup> (= 'egg on'), though the pronunciation of the consonants in the two words was, in Orm's time, the same as now, i.e. *dz*h in the former case and a stopped *g* in the latter. But on examining the MS. I found that, though the editors make no difference, Orm did. The letter with which he always denoted the guttural stop (as in *god*, *gladd*, *eggenn*, &c.) is perfectly distinct from the sign which he used to express the *dz*h sound (as in *egge* 'edge,' *seggen* 'to say,' &c.). The latter, which in the following remarks, as well as in the transcript of the facsimile, is denoted by *g*, has the form of the continental *g* —: cf. *biggenn* in the facsimile, lines 2, 16, 18, 20, 41, 47, and *seggenn*, line 6. The former, which I shall denote by ȝ, may be described as a sort of compromise between the Old English ȝ and the continental *g*: it has, in common with this

<sup>1</sup> These notes are reprinted, with slight alterations, from the *Academy*, March 15, 1890.

<sup>2</sup> The earliest quotation for this word given in the New English

Dictionary dates from about 1200. A still earlier instance may be found in the Lindisfarne Gospels, Mark xv. 11, where *concitaverunt* is glossed by *ge-eggedon*.



latter, the closed upper part, thus differing from the Old English  $\gamma$ ; but it has, in common with the Old English  $\gamma$ , the straight horizontal top stroke, which projects to the left as well as to the right of the letter —: cf. *godd*, lines 4, 9, 10, 12, 38, &c., *biginnen*, line 13, &c. This straight horizontal top, especially that part of it which projects to the left, is its most characteristic feature, and serves to distinguish it from the *g*, from the round top of which a short sloping stroke extends to the right, there being no stroke whatever to the left. The absence of any stroke to the left of the top of the *g* at once distinguishes it from the *ȝ*. Except for the one or two isolated instances mentioned on page 4, Orm never confuses the two signs, but always uses them correctly, *ȝ* denoting the guttural stopped consonant, and *g* the *dz*h sound. I give a few instances—the pronunciation, *g* or *dz*h, is added in brackets, the number which follows denotes the number of times I have met with the word in question in the Ormulum MS.: *egge* ‘edge’ (*dz*h-4) is in each case written with *gg*; *eggenn* ‘to egg on’ (*g*-5), *egginnȝ* (*g*-1) are in every instance spelt with *gg*. The verb *biggenn* ‘to buy’ (*dz*h-18) is always written with *gg*, being thus invariably distinguished from *biggenn* ‘to dwell’ (*g*-20). The verbs *leggenn* ‘to lay’ (*dz*h-2), and *seggenn* ‘to say’ (*dz*h-33) are in every instance written with *gg*, while the Scandinavian *trigg* ‘faithful’ (*g*-3), *kaygerrlezge* ‘love’ (*g*-2) are spelt with *gg*.

If any proof is needed that Orm’s *seggenn*, &c. really had the *dz*h sound, it is afforded by the use of the sign *g* in the Romance word *gyn* (*Ormulum*, ed. Holt, I. 245, *þurrrh snoterr gyn*, ‘through wise art’). This *gyn* or *gin* appears in other early Middle English writings, meaning, as here, ‘skill, art,’ or ‘a mechanical contrivance, a machine.’ It also got to be used in a bad sense, ‘cunning,’ and ‘a snare,’ surviving in the latter meaning in the Modern English ‘gin.’ It comes from the Latin *ingenium*, through the medium of the Old French *engin*. Some writers have, it is true, regarded it as Scandinavian, and brought it into connexion with the Old Norse *ginna*, ‘to deceive.’ But the pronunciation of the Modern English word entirely precludes the possibility of a Scandinavian

origin. Moreover, the various Middle English meanings are more easily and naturally explained from the Romance *engin* than from the Norse *ginna*.

The Romance origin of *gyn* then being admitted, its initial consonant must, in Orm's time, have had the *dz*h sound; thence, as we have every reason for supposing that Orm did not use this sign for more than one sound, we may assume that, wherever it occurs, it had the value of *dz*h. The fact that in words, whether proper names or not, borrowed from Latin Orm always uses *g* before back vowels and *g* before front vowels, serves as a further confirmation of this. He writes *quapbrigan*, *galile*, and *augusstuss*, but *egippte* and *magy* (= *magi*).

The later language shows that, when *ng* was originally followed by *i* or *j*, the *g* underwent the same assibilation as the *gg*; instances are 'hinge,' 'singe,' &c., so that one would expect to find Orm in such cases writing *ng* and not *ngj*. Now, wherever *ng* is preceded in native English words by *e*, an *i* or *j* must have originally followed the *ng* (to this there are very few exceptions—the preterite *heng* 'hung' is one), so that wherever the combination *eng* occurs, we should expect to find it written *eng*, unless the *g* was immediately followed by some consonant which protected it from assibilation, as in *ennglissh*, *lenngre*, or in the case of Scandinavian words. Accordingly we find *bilenge* 'belonging to' (l. 2230) written with *g*. The other words in question are (*heh*)*enngell*, 'angel'; *henngedd*, &c., from *henngenn*, 'to hang, crucify'; *þrenngdenn*, 'thronged': *wengess*, 'wings'; *strengenn*, 'to strengthen'; *gence*, 'a company'; *gengenn*, 'to avail, assist'—but they are always written with *g*, never with *g*. In the case of (*heh*)*enngell*, the explanation is simple enough. In all the cases except the nominative and accusative singular the *g* was protected from assibilation by *l* (*enngless*), and the influence of these forms protected the *g* in the nominative and accusative singular; but, in the case of the other six words, no similar explanation is possible, so that, unless we are prepared to adopt the unlikely assumption that in Orm's dialect assibilation only took place in the case of *gg*, but not in the case of *ng*, we are driven to the conclusion that all the six words are of Scandinavian origin.

In his article on the Scandinavian loan-words in the *Ormulum* (Paul and Braune's *Beiträge zur Geschichte der deutschen Sprache und Literatur*, x. 1) Brate comes to the conclusion, on quite other grounds, that *henngedd*, *brenngdenn*, and *wengess*, are Scandinavian; but the remaining three he regards as native English, because of the lengthening of the root vowel before *ng*. But, if we suppose *strengenn*, *genge*, *gengenn* to belong to an older stratum of loan-words borrowed previously to the lengthening of *e* before *ng*, that objection would lose its force.

The following is a list of the words in which I have found the sign *g* used<sup>1</sup>: *biggenn* 'to buy', *abiggenn* 'to atone for', *bilenge*, *egge* 'edge', *Egippte*, *gyn*, *leggenn*, *Magy*, *seggenn*, *wippsleggenn*<sup>2</sup>.

That in a few isolated cases Orm should have let the wrong sign slip through his fingers, writing *g* for *ȝ* and conversely, is but natural. Amongst the hundreds of instances of the word *godd* which I examined, I only found a single example of the misspelling *godd* (line 2161). Line 3995 the MS. has *gluterrnesse* for *gluterrnesse*. Conversely in l. 8772 *egippte* is written instead of the usual *egippte*, of which I have noted twelve instances.

A glance at line 10 of the facsimile will shew that Sweet's statement (*History of Engl. Sounds*, p. 160) that the *Ormulum* only has *ȝ*, requires modification. A list of some of the words in which *ȝ* is found, is given by Holt, I. p. lxxx.

It will be also noticed that the *o* of the combination *eo* has generally been erased, and that in most cases the *o* has been again added by another hand.

<sup>1</sup> The words with *g* in the Latin portion of the MS. (i. e. the portion between the Dedication and the Preface, which contains Latin texts) are, of course, left out of consideration, as Orm does not use the sign *ȝ* at all in

this Latin part of the MS., employing the continental *g* in all cases.

<sup>2</sup> Orm regularly writes *ȝerrusalem* with an initial *ȝ*. In three instances (ll. 8439, 9182, 9188) the *ȝ* has been altered to *g*.

## A MIDDLE ENGLISH COMPASSIO MARIÆ<sup>1</sup>.

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THE following fragment of a Middle English *Compassio Mariæ* is printed from the Bodleian MS. Tanner 169\* (= New Catalogue 9995), formerly Auct. D. 3. 16, and to judge from the character of the handwriting, must have been written soon after the middle of the thirteenth century. The main body of the MS., which consists of a Latin psalter and massbook preceded by a calendar, dates from the twelfth century. From notices entered on the margins of the calendar it appears that, in the fourteenth century, the MS. was in the possession of the Benedictine monastery of St. Werburgh in Chester, in which city the MS. was probably written. It does not, however, follow from this that our fragment also came from Chester, as the leaf on which it is written did not originally form part of the MS., but has evidently been detached from some old binding<sup>2</sup> and bound up with MS. Tanner 169\*. Still its present position renders it likely that the binding out of which it was taken, was that of MS. Tanner 169\* itself, in which case the fragment must have belonged to the library of the Chester monastery and is probably a remnant of some manuscript written there.

<sup>1</sup> The following is a translation, with some few alterations and additions, of an article which appeared in the *Archiv für das Studium der neueren Sprachen und Literaturen*, vol. 88, p. 181.

<sup>2</sup> The first and last leaves of the MS. have also been taken out of an

old binding; they contain fragments, in handwriting of the fourteenth century, of two Latin hymns: the one beginning *Laudes crucis attolamus* (cf. Daniel, *Thesaurus hymnologicus* ii. 78, and Migne, *Patrol.* 196, p. 1484), and the other being part of a hymn in honour of St. Oswald.



The Latin original, of which the English fragment is a translation, I found in a sequence edited for the first time by Dreves, in his *Analecta hymnica medii ævi*, vol. 8 (1890), p. 55<sup>1</sup>. As that work is perhaps not generally accessible, I have, for convenience of comparison, printed the Latin original side by side with the English text. The first line of the English fragment obviously formed part of the last line of a stanza, which would seem to have corresponded rather with the first or second stanza of the original than with the third or fourth. The remainder of the English poem corresponds stanza for stanza to the Latin hymn. The translation does not closely follow the original; indeed the choice of the same metrical form necessitated considerable freedom in the translation. The fondness of the English poet for alliteration need not surprise us, if, as I shall endeavour to show, his home was in the West Midland district.

In a monograph which appeared in Berlin in 1890 under the title '*Vier mittelenenglische geistliche Gedichte aus dem 13. Jahrhundert*,' the author, M. Jacoby, published a Middle English poem (p. 42), which in its contents exhibits some similarity with our fragment. The differences between the two are, however, too considerable to admit of the possibility of their being derived from a common source. Still the resemblance between Jacoby, p. 43, lines 31-42 (*Nu is time . . . quite and fre*) and stanzas VI and VII of the Latin hymn deserve notice. Compare too, Jacoby, p. 42, line 4 *Pe sone heng, þe moder stud* with *Ista stabat, hic pendebat*.

In the MS. the poem is not divided into lines and stanzas, but is written as prose and furnished with musical notes. I have also modernised the manuscript punctuation. For the w-sound the scribe employs both the letter w and the old runic sign *ƿ*; for the latter I have, in my text, substituted an italic *w*.

<sup>1</sup> The oldest MSS. of the Latin hymn used by Dreves do not go back further than the fourteenth century; but the English thirteenth century

translation shows that the Latin original must have been composed, at the latest, at the beginning of the thirteenth century, probably still earlier.



## DE BEATA MARIA VIRGINE.

## I.

Stabat iuxta Christi crucem,  
 Stabat videns vitæ ducem  
 Vitæ valefacere,  
 Stabat mater nec iam mater  
 Et, quid sit eventus ater,  
 Novo novit funere.

## II.

Stabat virgo spectans crucem  
 Et utramque pati lucem,  
 Sed plus suam doluit.  
 Ista stabat, hic pendebat,  
 Et, quod foris hic ferebat,  
 Intus hæc sustinuit.

## III.

Intus cruci conclavatur,  
 Intus sui iugulatur  
 Mater agni gladio;  
 Intus martyr consecratur,  
 Intus tota concrematur  
 Amoris incendio.

ENGLISH FRAGMENT<sup>1</sup>.

## I.

## IV.

Modo manus, modo latus,  
 Modo ferro pes foratus  
 Oculis resumitur,  
 Modo caput spinis tutum,  
 Cuius orbis totus nutum  
 Et sentit et sequitur.

— — — — —  
 — — stod ho pere neh.

<sup>1</sup> A later hand has added as a heading *Translaço sãe elene*. The capitals are partly red, partly blue.

## II.

pat leueli leor wid spald ischent,  
 pat feire fel wid s[ur]ges rend,  
 þe blod out stremed oueral,  
 5 Skoarn, upbraid, and schome  
 speche :  
 Al hit was to sorhes eche ;  
 i woa þu was biluken al.

## III.

I pat blisful bearnes buirde  
 wrong w[e]s wroht to wommone  
 wirde,  
 10 ah kinde craued nou þe riht.  
 Penne þu loch, ah nou þu wep :  
 þi wa wes waken þat tenne slep ;  
 chilingpine haues te nou  
 picht.

## IV.

Nou þu moostes, lauedi, lere  
 15 wmmone wo þat barnes bere,  
 þa bit[t]er and ta bale prehes.  
 For in his dead þe wo þu gulde,  
 in chiling þat tu pole schulde  
 þurd modres kuindeliche  
 lahes.

3. MS. s::ges, the first letter might also be read as f, of the three following only faint traces remain. The correct reading is, no doubt, scourges (not scorges, because the traces of the letter before g show that it cannot have been i, which is the form used for r after an o), corresponding to the flagellis of the original.

9. MS. wis.

## V.

Os verendum litum sputis  
 Et flagellis rupta cutis  
 Et tot rivi sanguinis,  
 Probra, risus, et quæ restant,  
 Orbitati tela præstant  
 Et dolori virginis.

## VI.

Tempus nacta trux natura  
 Nunc exposcit sua iura,  
 Nunc dolores acuit ;  
 Nunc extorquet cum usura  
 Gemitus, quos paritura  
 Naturæ detinuit.

## VII.

Nunc, nunc parit, nunc scit vere,  
 Quam maternum sit dolere,  
 Quam amarum parere.  
 Nunc se dolor orbitati  
 Dilatus in partu nati  
 Præsentat in funere.

11. ah] the a is almost entirely gone. nou] the no is very faint, but can be made out with certainty.

þu wep] the MS. has wep þu, but signs have been added above it indicating that the words are to be transposed.

16. MS. bitter. The b of bale has partly vanished in consequence of a hole in the parchment.

## V.

- 20 Ah, lauedi, þah þu wonges wete,  
 þat þe were wo at unimete,  
 pine loates weren lasteles.  
 Þi wep ne wemmede noht þin  
 heau,  
 þat made þi leor ful louk and  
 lew:  
 25 swa sari wmmoun neuer neas.

## VI.

- Ah þi kare was ouercomen,  
 þe þridde dai þi ioie comen,  
 ded and deuel driuen doun.  
 Þwen þi sone risen wes  
 30 to þine wele and ure peas,  
 blisse he brocte in icha toun.

## VII.

- Þi luue sone uprisinge  
 was selli lik to his birdinge:  
 bitwene twa his litel schead.  
 35 For, so gleam glidis þurt þe glas,  
 of þi bodi born he was,  
 and þurt þe hoale þurch he  
 gload

## VIII.

- Milde moder, maiden oa,  
 of al þi kare com þou þoa,  
 40 þwen þi sone rise wes.  
 Leuedi, bring us out of wa,  
 of sinne, of sorhe, of siche al swoa  
 to bliss[e] þat his endeles.  
 AM[EN].

23. wemmede] the final e is very faint.

## VIII.

Nunc scit mater vim doloris,  
 Servat tamen hic pudoris  
 Virginalis gratiam;  
 Nam pudicos gestus foris  
 Non deflorat vis doloris  
 Intus urens anxiam.

## IX.

Triduanus ergo fletus  
 Læta demum est deletus  
 Surgentis victoria.  
 Læta lucet spes dolenti;  
 Leto namque resurgenti  
 Conresurgunt omnia.

## X.

Christi novus hic natalis  
 Formam partus virginalis  
 Clauso servat tumulo:  
 Hinc processit, hinc surrexit,  
 Hinc et inde Christus exit  
 Intacto signaculo.

## XI.

Eia mater, eia læta,  
 Fletus tui nox expleta  
 Lucescit in gaudium:  
 Nostræ quoque lætum mane  
 Nocti plus quam triduanæ  
 Tuum redde filium.

31. icha] the a has partly disappeared.

## NOTES.



2. *spald* is the representative of the Anglian *spāld*, cf. Kluge, Kuhn's *Zeitschrift für vergleichende Sprachforschung*, xxvi. 97; Sievers, Paul und Braune's *Beiträge zur Geschichte der deutschen Sprache und Literatur*, ix. 220; x. 485). The ordinary Middle English form, *spōtel*, comes from the West Saxon *spātl*.

3. The *d* in *wūl* stands for *þ*; similarly in *dead* 17, *ded* 28, the *d*, *t*, in *þurd* 19, *þurt* 35, 37 is meant to denote the same sound.

6. *eche*, 'increase,' 'All that contributed to the increase of thy sorrow,' 'increased thy sorrow.' Cf. Schorham [Percy Society, vol. 28 (1849)], p. 10, 'Witheoute wane and eche.'

8. *buirde*, 'birth,' O. E. *gebyrd*.

9. *wommone wirde*, 'the common lot of women' is the law of nature, to which all other women are subject, viz. that they suffer pain in giving birth. This law of nature was violated ('wrong was wrought to the lot of women') in the painless birth of Christ. Cf. Dreves, vi. 46, *Et in partu doloris nescia Contra iura* . . . ; Dreves, ix. 73, *Tuum partum lex naturae stupet suo fracto iure, Dum parit virginitas*.

14-15. Cf. Bøddeker, *Altenglische Dichtungen des Ms. Harley 2253*, p. 207. *Moder, nou þou miht wel leren, Whet sorewe haveþ þat children beren*.

16. *þrehes* = *þrāwes*, OE. *ðrāwu* by the side of *ðrēla*. Epinal Gl. 53 *thrauu* (cf. Sievers, Paul und Braune's *Beiträge*, x. 480).

19. *þurd*, cf. *þurt* 35, 37. Both the *d* and *t* stand for *þ*; cf. *wūl* 3. The spelling *þurþ* for *þurh* occurs already in OE.: cf. Tessmann, *Aelfrics altenglische Bearbeitung der Interrogationes Sigewulfs presb. in Genesin*, Berlin, 1891, p. 8: *þurd þa diglan æddran þyssere eorðan* (MS. Harley 3271, XI. century). Cf. also *History of the Holy Rood-tree*, 34<sup>13</sup>. In Middle English this spelling is by no means rare: it occurs e.g. in the Digby MS. of the *Moral Ode* (cf. Zupitza, *Anglia*, i. 19, note) and in the *Old English Homilies, First Series* (Morris, E. E. T. Soc.—Lambeth MS.), p. 117, etc. With regard to the use of *þ* for *h* cf. Jacoby, p. 15; Förster, *Anglia (Anzeiger)*, vii. 65; Schröer, *Die Winteney-Version der Regula S. Benedicti*, p. xix; Cohn, *Die Sprache in der mitttelengl. Predigtsammlung der Hs. Lambeth 487*, p. 27; Sweet, *History of*

*English Sounds*, § 727; Luick, *Deutsche Literaturzeitung*, May 17th, 1890. p. 745, &c. Further instances of *þ* for *h* from the Old Engl. period are Hpt. Gl. (= the Aldhelm Glosses in vol. ix. of the *Zeitschrift für deutsches Alterthum*), 489 *offþryðt* for *offþryht*; 415 *dolðdrenc* for *dolh-*, &c.; Saxon Chronicle, anno 1137, *þoþwethere*. On initial *þw* for *hw* cf. note to *þwen* 29.

22. Cf. *St. Katherine* (ed. Einenkel, E. E. T. Soc.), l. 104, *þeos lufsume lefdi mid lastelese lates*; and *OE. Hom.* (ed. Morris, E. E. T. Soc.), 1st Series, p. 269, *lastelese lates*.

24. *louk*. Cf. Stratmann-Bradley, p. 396, under *hleuke*, and Mätzner, ii. p. 223, *leuk*. *lew*, cf. Stratm.-Bradley, p. 396, *hlewe*, and Mätzner, ii. p. 225, *lew*.

26-7. Cf. Böddeker, p. 207:

*When he ros, þo fel hire sorewe,  
Hire blisse sprong þe þridde morewe.*

And Jacoby, p. 43, l. 46:

*þi sorwen wenten al to blisse,  
þo þi sonē al mid iwisse  
aros hupon þe tridde day.*

29. *þwen*, the same spelling occurs line 40. I am inclined to think that the *þ* is here not a mere scribal error for *h*, although I cannot point out any other certain examples of the replacement of initial *hw* by *þw*. Possibly, however, a *þwarle knot*, which occurs in *Sir Gawain and the Green Knight*, l. 194, is a case in point: it is obviously identical with the *wharlnot* cited by Morris in his glossary as still usual in Lancashire (cf. also Halliwell, *Dictionary of Archaic and Provincial Words*). The converse, viz. that *þw* is represented by *hw* is not at all unfrequent: cf. *gehwærlican* (= *geþwærlic-*), Hpt. Gl. 407; Aelfric's *Grammar*, ed. by Zupitza, 11<sup>6</sup> (MSS. T.U.); *gehwære*, Hpt. Gl. 411; *ungehwærnes*, Hpt. Gl. 495, 522; Schröer, *Bened. Regel*, 106<sup>1</sup>: cf. too *ungewærnes* (= *ungehw-* for *ungeþw-*), *Gospel of St. John*, vii. 43 (MSS. H and R); *gehwæriende*, Hpt. Gl. 527; *hwirlicere* (for *þwyrlicere*), Hpt. Gl. 434; *hwurlice* (= *hwyrlic-* for *þwyrlic-*), Hpt. Gl. 470; *hwurum* (for *þwyrum*), Hpt. Gl. 471; *hwarum* (obviously miswritten or misread for *hwurum* = *þwyrum*), Hpt. Gl. 434; cf. also Dietrich, *Zeitschrift für deutsches Alterthum*, xi. 439. The same change may be observed at later periods: OE. *þwitan*, 'to cut,' and ME. *þwitel* 'knife,' still survive in modern dialects as to *thwite* and *thwittle*. The literary language only recognizes *whittle*, in Yorkshire the verb to *white* is also used. By the side of NE. *thong* (dialectally *thwang*), OE. *þwang*, we find widely spread in modern dialects the form *whang*. For *thwaite* (from Old Norse *þveit*, *þveite*) the form *whate* is said to be used in Cumberland, cf. W. Dickinson, *Cumberland Glossary*, p. 103. In *whack* by the side of *thwack* we have the same interchange of *wh* and *þw*.

33. *birdinge*, 'birth,' is not recorded in Stratmann, Mätzner, or in the *New English Dictionary*.

35. 'For just as the gleam glides through the glass, so he was born of thy body.' This comparison of the birth of Christ with the sunbeam passing through glass, which we do not find in the Latin original, was a very favourite



one in the Middle Ages. Cf. W. Grimm, *Konrad von Würzburg, Goldene Schmiede*, p. xxxi. Cf. also Mone, *Lat. Hymnen des Mittelalters*, i. 63 :

*Ut vitrum non læditur  
Sole penetrante,  
Sic illæsa creditur  
Virgo post et ante*<sup>1</sup>.

Cf. also *Œuvres poétiques d'Adam de Saint-Victor*, ed. Gautier (1858), i. p. 40, ll. 16-22, and the note on p. 45. Mätzner, *Altenglische Sprachproben*, i. 262, has two examples from William of Schorham :

*Therefore of hyre ybore he was,  
As the sonne passeȝt thorg the glas,  
Wythouten on openynge.* [Percy Soc. 28, p. 121.]  
*Ase the sonne taketh hyre pas  
Withoute breche thorgout that glas,  
Thy maydenhod onwemmed hyt was  
For bere of thyne chylde.* [Percy Soc. 28, p. 133.]

Jacoby, p. 47, cites an instance from T. Wright, *Songs and Carols*, Percy Soc. 23 (1847), p. 53 :

*As the sune schynnyth in the glas,  
So Jhesu of hys moder borne was.*

To these instances may be added the following :

*Right als þou seis þe sune beme  
Gais thoru þe glas and cums again  
Withuten brest, right sua all plain,  
Bot flescheliker he com and yede,  
Saufand his moder hir maidenkede.*

[Cursor Mundi, l. 11228.]

T. Wright, *Songs and Carols*, Warfon Soc. 1856, p. 89 :

*Ryȝt as the sunne schynit in glas,  
So Jhesu in his moder was.*

Also J. A. Fuller Maitland, *English Carols of the fifteenth century*, from a MS. roll in the Library of Trin. Coll., Cambridge, p. 13.

Horstmann, *The minor poems of the Vernon MS., Part I* (E. E. T. Soc. 1892), p. 121 :

*'He liht in to þe, soþ hit was,  
As dude þe sonne þorow þe glas,  
And so þow wex wiþ chylde.'*

<sup>1</sup> This is the well-known hymn beginning, *Dies est letitiae*, of which there is a modern English translation by the Rev. J. M. Neale. Cf. Helmore and Neale, *Carols for Christmas-tide*, No. 9. The passage in question runs :

*As the sunbeam through the glass  
Passeth, but not staineth;  
Thus the Virgin, as she was  
Virgin still remaineth.*

The same comparison occurs in a modern carol by the Rev. H. R. Bramley, beginning,

*Listen, lordings, unto me, a tale I will you tell,  
which is still sung at Magdalen College,  
Oxford. The second verse is :*

*In the inn they found no room; a scanty bed  
they made:  
Soon a babe from Mary's womb was in the  
manger laid.  
Forth he came as tight through glass: He  
came to save us all.  
In the stable ox and ass before their Maker  
fall.*

In the poems of the Franciscan monk, Jacobus Ryman, composed in 1492, and edited, for the first time, by Zupitza, in the *Archiv für das Studium der neueren Sprachen*, vol. 89, I have noted no less than twelve instances of this comparison of Christ's birth to the passing of light through glass. I will only quote two :

*Seint Anselme seith : 'So Criste did pas  
Thurgh Marie myelde, as his wille was,  
As the sonne beame goth thurgh the glas.* [p. 186.]

*As the sonne beame goth thurgh the glas,  
Thurgh this roose that lilly did pas  
To save mankynde, as his wille was.* [p. 187.]

The other instances occur on the following pages : 176, 181, 207, 208, 212, 273, 279, 294, 296, 324. Cf. also Malory's *Morte Darthur*, ed. Sommer, p. 703, and *wente oute thurgh a glas wyndowe*, etc.

37. 'Through the whole (i.e. unhurt, unbroken, unopened) sepulchre he glided.' Cf. Jacoby, p. 43, l. 51, *Þur þe hole ston þe (= he) glod*. *Hoale* = OE. *hāl*; *þurh* = OE. *þrūk*, 'sepulchre, tomb, coffin.' Forms with metathesis occur both in OE. and ME.: Wright-Wülker, *Vocabularies*, 335, 41 *ðurh*, *sarcophagum*; *Wars of Alexander* (ed. Skeat), l. 4452, *thurghis*.

40. *rise*, miswritten probably for *risen*.

42. *sich*, 'sighing.'

As regards the dialect of the poem the forms of the verb point to the northern part of the West Midland district. The plural of the present indicative has the Midland ending *e*: *bere* (rhyming with the infinitive *lere*) 15. The 3rd person singular of the present indicative, which does not occur in any rhyme, ends in *s*: *haves* 13, *glidis* 35; and this points to the West of England. The 2nd pers. singular of the strong preterite has no ending: *þu was* 7, *þu loch* 11, *þu wep* (rhyming with *slep*) 11, *com þou* 39, the only exception is *gulde* 17. Instances of the 2nd person singular of the weak preterite are *þu moostes* 14, *þu schulde* 18.

Compare with these the corresponding forms of the preterite in the West Midland *Alliterative Poems* and *Sir Gawain and the Green Knight*, which will be found in Schwahn's *Die Konjugation in Sir Gawain*, &c., pp. 8-9; *þou gef*, *Gawain* 2349; *þou woldez*, *Gawain* 84; *þou schulde*, *Cleanness* 1110, &c. The regular retention of the *n* in the ending of the past participle of the strong verbs points to the northern half of England: *comen* 26, 27, *waken* 12, *driven* 28, *risen* 29, *born* 36. The form *rise* 40 forms the only exception, and is probably merely a scribal error for *risen*.

The phonology of the poem agrees with this localisation. OE. *y* (umlaut of *u*) appears both as *ui* and *i*: *buirde* 8, *kuinde* 10, *kuindeliche* 19, *wirde* 9, *birdinge* 33, *sinne* 42. The occurrence of forms with *ui* and *u* side by side with *i*-forms is characteristic of the West Midland district: cf. Knigge, *Die Sprache des Dichters von Sir Gawain*, pp. 29-30, and 47 (*huyde*, *kuy*, *þurled*, &c. by the side of *synne*, &c.); Schüddekopf, *Sprache und Dialekt des mittelenglischen Dichters W. of Palerne*, pp. 18 and 27; and Kron, *W. Langleys Buch von P. dem Pflüger*, p. 57 (*huyre*, *gult*, by the side of *kin*, &c.). Cf.

also Carstens, *Zur Dialektbestimmung des mittellengl. Sir Firumbras*<sup>1</sup>, pp. 16, 17, and 27.

It might be urged that the retention of the diphthongic *éo* in *leor* 2, 24 (cf. also *heau* 23 = OE. *héow*) beside *devel* 28, *leueli* 2; and of *éa*, *éá*, *ea* in *dead* 17, *schead* 34 (beside *ded* 28), and in *bearnes* 8 (beside *barnes* 15) were proofs of a Southern origin. But I believe that that is owing to the greater age of the poem as compared with the other West Midland writings that have come down to us. The *u* in *luve* 32 (= OE. *léofa*) is an indication of West English origin: cf. Robert of Gloucester's *Chronicle*, l. 752, *hulde* (= OE. *héoldon*), *Laxamon*, 3461 *dure* (= *deore*), 4205 *buh* (= *béod*), etc. *Sir Firumbras*, 4093 *luvere* (= *léofra*), &c., *Piers Plowm.*, *buþ* (= *béoþ*); cf. *lud* (= OE. *léod*), in *W. of Palerne*, *Sir Gawain*, &c.

OE. *æ* is generally represented in the poem by *a*: *þat* (8 times), *at* 21, *glas* 35, *was* 6, 7, 26, 33. It appears as *e* only in *wes* 12, 29 (rhyming with *peas*), 40 (rhyming with *endeles*), and as *ea* in *neas* 25 (rhyming with *lasteles*). From the fact that in the three last-named instances the rhymes show the author to have pronounced *wes* and *nes* in these cases, one is by no means justified in assuming that in his dialect *e* was the regular representative of OE. *æ*, nor even in altering the rhyme *glas*: *was* 35 to *gles*: *wes*, since, as is well known, the form *wes* was frequently used, side by side with *was*<sup>2</sup>, by Middle English authors (by North Midland and Northern as well as by others), who otherwise only use *a* as the representative of OE. *æ* (cf. Kölbing, *Sir Tristrem*, pp. lxi–lxii; *Amis und Amiloun*, p. xxv, &c.). As regards the OE. *á*, we find it represented eight times by *a*, eight times by *oa*, and four times by *o*: *spald* 2, *þa* 16, *ta* 16, *swa* 25, *sari* 25, *twa* 34, *wa* 12, 41—*woa* 7, *loates* (ON. *lát*) 22, *hoale* 37, *gload* 37, *oa* 38, *þoa* 39, *swoa* 42 (cf. *skoarn* 5); *wo* 15, 17, 21, 30 35. Here belongs also *schead* (rhyming with *gload*) 34, and *þrehes* (rhyming with *lahes*) 16. The fact that the scribe has written sometimes *a*, sometimes *oa* and *o*, as the representative of OE. *á*, points to the conclusion that the existing copy of our poem was written during the period when the change was taking place. From the rhyme *þrehes* (= OE. *þrāwu*): *lahes* (= OE. *lāgu*) we may infer, with some degree of probability, that the poet still pronounced the *a*-sound (but cf. *Knigge*, p. 33, and the *Neuphilol. Beiträge herausgeg. vom Verein f. neuere Sprachen in Hannover*, 1886, pp. 53–4; Brandl, *Anzeiger für deutsches Alterthum*, 13, 95–6). Taking into consideration the age of our poem, one might be inclined, on account of the comparatively large number of instances of *o*, *oa*, to assign it, or at any rate the existing copy, to a more southern district. But if we bear in mind that the rounding of *ā* to *ō*, which began in the South, spread thence rapidly through the Midlands towards the North, and that before the end of the thirteenth century we meet with *o* even in Northern writings (cf. Kölbing, *Sir Tristrem*, p. lxxi), the occurrence of *oa* and *o*, by the side of the older *a*, does not stand

<sup>1</sup> *Sir Firumbras* was probably written 'an der nördlichen Grenze des Westsachsenlandes,' cf. Brandl, *Anzeiger für deutsches Alterthum*, xiii, p. 100.

<sup>2</sup> In Barbour's *Bruc* (ed. Skeat), ii. 584–6, we find the two forms used in two successive

couplets:

*That to the ladyis profyt was  
Mar then Iamys of Douglas;  
And the king eft confortlyt wes  
Throw his wyf, and his besynes.*



in the way of the assumption that the poem itself, as well as the existing copy, may have been written in Cheshire, perhaps in Chester itself, to whose monastic library the fragment once probably belonged<sup>1</sup>. The form *ho*, 'she,' in line 1, is important for the fixing of the dialect, as it is characteristic of the West Midland area, and has remained, down to the present day, the usual form of the pronoun in Cheshire. The form *späld*, l. 2, points to the Anglian district<sup>2</sup>.

There now only remains the question of age. As has already been mentioned, palæographical considerations point to the third quarter of the thirteenth century. And the language of the fragment agrees on the whole with this. We should not expect to find *oa*, *o* for OE. *ā* in the Northern portion of the West Midland district before the second half of the century. The representation of OE. *u* by *o* (*comen* 26, 27, *sonē* 29, 32, 40), and of OE. *ū* by *ou* (*out* 4, 41, *nou* four times, *doun* 28, *toun* 32, *þou* 39, compared with *þu* seven times, *ure* 30, *þurch* 37. In the case of *us* 41, shortening had probably already taken place, cf. Orm's *uss*). It is true that *o* for *u* is met with occasionally before the end of the twelfth century: e.g. in the Lambeth MS. of the *Moral Ode* (cf. Lewin, *Das mittlenglische Poema Morale*, Halle, 1881, p. 16), in the Homily MS. B. 14, 52, of Trinity Coll., Cambridge (written about 1200, ed. Morris, *Old Engl. Hom. 2nd Series*. Cf. Krüger, *Sprache und Dialekt der mittlengl. Homilien in der Hs. B. 14, 52, Trin. Coll., Camb.*, Erlangen, 1885, p. 17). In the Digby MS. of the *Moral Ode* (cf. Lewin, p. 16), as well as in the older Lagamon MS. *o* is by no means rare. Still in all these cases the *o*-forms are in a small minority as compared with the forms in which *u* is still written, and many MSS. of the first half of the thirteenth century only have *u*: e.g. *Ormulum*, *St. Katherine*, *Hali Meidenhad*, *Cuckoo Song* (circa 1240), *Proclamation of Henry III*, 18th Oct. 1258, &c. MS. Jesus Coll., Oxford, No. 29 (written about 1250, containing *Owl and Nightingale*, *Moral Ode*, &c.) has only a few isolated instances of *o*. One is therefore justified in asserting that the comparatively frequent occurrence of *o* (for *u*) in our short poem points to the second half of the century<sup>3</sup>. The same holds good of the spelling *ou* for OE. *ū*, a spelling which was introduced somewhat later than *o* for *u*: as some MSS. which already have *o* for *u*, afford no instances at all of *ou* for *ū*. The MS. Lambeth 487 (containing homilies and the *Moral Ode*, edited by Morris, *OE. Homilies, 1st Series*) has invariably *u* for OE. *ū* (cf. Cohn, *Die Sprache in der mittlengl. Predigtsammlung der Hs. Lambeth 487*, pp. 16 and 18, and Lewin, p. 16). The Trinity Coll. MS. (*OE. Homilies, 2nd Series*) has isolated instances of *ou* (*nou* 219, 3), and the spelling *ou* occurs sometimes in the older Lagamon MS. (*oure*, *nou*, *bouren*, *out*, *coupe*, &c.), but most of the MSS. of the first half of the thirteenth century only have *u* for OE. *ū*: so, e.g. the Digby MS. of the *Moral Ode* (which already has instances of *o* for *ū*), *St. Katherine*, *Hali Meidenhad*, *Anceren Riwele* (MS. Nero, A. 14), *Ormulum*, *Cuckoo Song*, &c. Even in a number of MSS. of the latter half of the thirteenth century we

<sup>1</sup> Cf. above p. 75.

<sup>2</sup> Cf. p. 80.

<sup>3</sup> It is of course possible that the spelling *o*, *ou* (for OE. *u*, *ū*) spread more rapidly in the West than in the East. The frequent

use of both *o* and *ou* in Lagamon as compared with other contemporary MSS. might be urged in proof of this. But is the Lagamon MS. as early as is generally assumed?

only find *u* written: so, for instance, Henry III's *Proclamation* (1258), MS. Cambridge, Gg. 4, 27. 2 (containing *Floris and Blanchefur*, *King Horn*, cf. Hausknecht's edition of *Fl. and Bl.*, Berlin, 1885, pp. 115 and 130). MS. Jesus Coll., Oxf., No. 29 (*Owl and Nightingale*, &c.) appears only to have *u*, and MS. Corp. Christi Coll., Cambr. 444 (*Genesis and Exodus*), which was written about 1300, has 'nur in einigen seltenen Fällen *ou*' (cf. *Anzeiger zur Anglia* viii. 111, and *Anglia* v. 67).

The above remarks on the age of our fragment apply, of course, only to the existing copy: the *oa*, *o* for *ā*, the *o* for *u*, and the *ou* for *ū*, may have been introduced by the scribe. From the retention of the diphthongic spelling in *bearnes*, *dead*, *shead*, and *leor* one might infer that the original was probably written in the first half of the century (but cf. the diphthongs in the *Proclamation* of 1258). The use of the runic *p* by the side of *w* proves nothing with regard to the age of poem or copy, as this sign occurs in still later MSS., e.g. in *Havelok*, the existing MS. of which (MS. Laud Misc. 108) dates from the early part of the fourteenth century (cf. *Anglia* xiii. 192, and *Athenæum*, Feb. 23, 1889, p. 245).

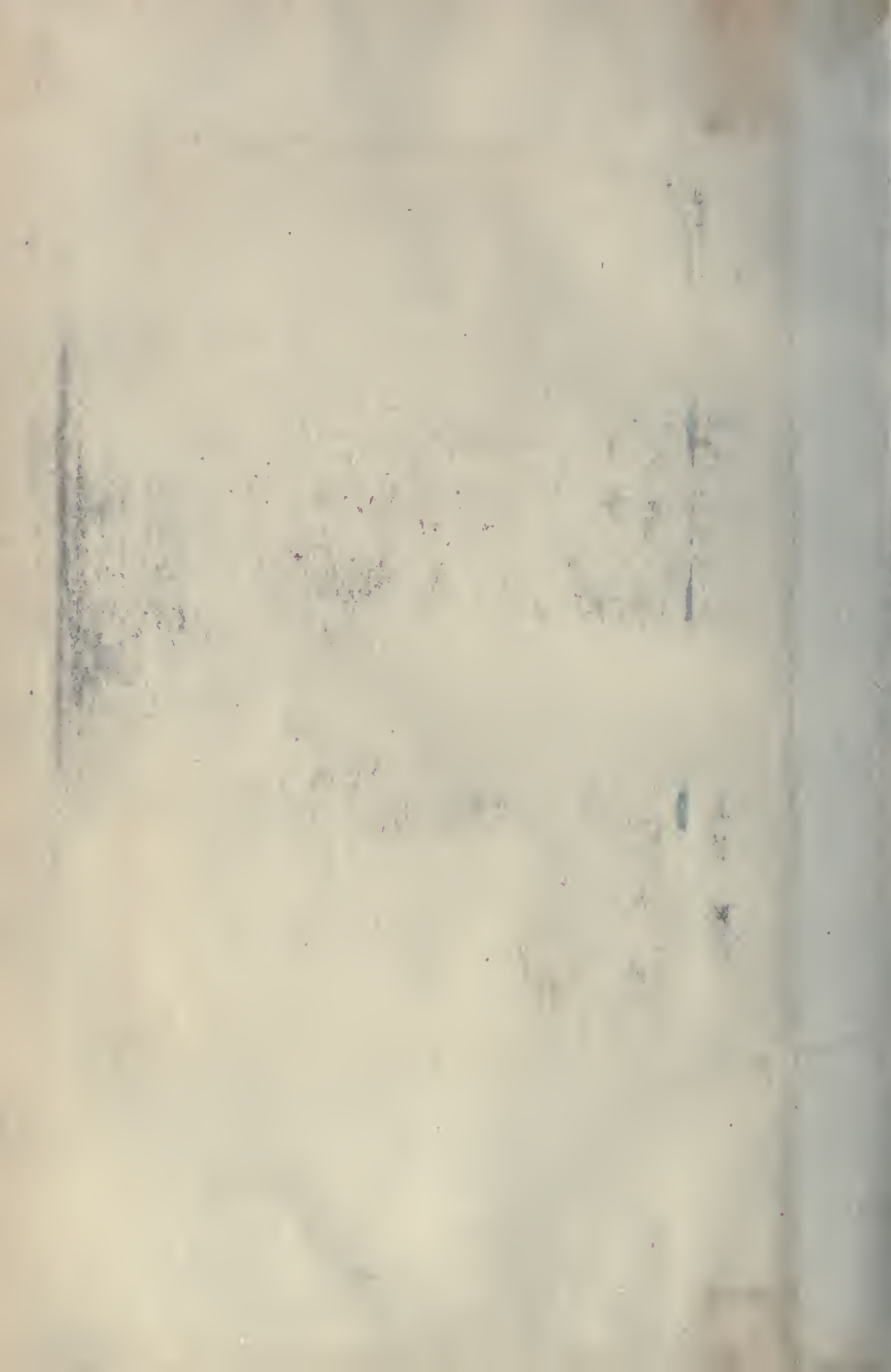
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